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"LIBERTY, H LINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

A LETTER FROM DR. J. G. BUTTNER, A GERMAN PREACHER AT ST. LOUIS, to the Editor of the Kritische Predigen Bibliothek. (Translated for the Register.)

(Concluded.)

From New Lisbon I travelled through Steubenville and Washington to Pittsburg, where I had already preached several times in the fine German church. I preached there several times, arranged my affairs for travelling, preached my last sermon on Whitsunday, and the next day began to descend the Ohio for Cincinnati. Here I remained fourteen days, preached several times, and—little edified by any spirit of Christian brotherhood, in the three German churches, I continued my journey to Louisville. At some future time I will give you an account of the state of the churches at Cincinnati, of which that of Parson Raschig.—who was born in Saxony,—deserves the most praise, of the relations they sustain to one another, and of the controversy, already famous in England, between Dr *Beecher*, and Dr *Wilson*, the latter of whom, has accused the former of *Heresy* and *Hypocricy* and has forced him to defend himself in public. I will also give you the results of a controversy still raging in Cincinnati, respecting the Bavarian Catechism which has been reprinted by Parson Raschig. The controversy was commenced by a sugar-boiler, who makes it the business of his life to show up the errors of the Bavarians in the 19th century, and to neutralize the *poison of this age*, as the venerable body of the very enlightened Reformed Synod in Ohio expresses itself. He continues the contest right valiantly, with the assistance of *Arnolt's* true Christianity, and *Mosheim*. In this land of liberty, the golden rule, *the cobler not beyond his last*, is often forgot, and the blame of it is cast upon the Holy Spirit. He impels men, inspires them and creates all in all, be it never so unholy, unspiritual and unchristian.

In Louisville, I found a German preacher, who complained so bitterly about his position, and represented the reverence which Germans in that place had for Christianity, and the church as so very low, that I felt no very great desire of remaining long there. He however seems to lay much of the blame on the lamentable state of the German community, and from the very beginning to have made matters worse by his own life and conduct, which were not worthy of a Christian preacher. But *de mortuis nil nisi bono*, for he died soon after of the cholera. His complaints of the feeble support he received, may be well founded, for it is often surprising to see how little the people subscribe; how they consider the preacher a superfluity, which is constantly in the way of their selfishness and avarice; and how they think the preacher depends entirely upon their favor and compassion, and accordingly that he must follow their directions. The truth of this remark is confirmed by the term in common use in Pennsylvania: 'The Parson serves us and we pay him.' Who would not think of an upper servant on a German Baronical estate. But of this matter I shall say more anon.

From Louisville I went on the Ohio and then on the Mississippi to St. Louis the true place of my destination. On my journey I saw the confluence of the Ohio and the Mississippi, but found nothing so grand and imposing as the accounts sent to Germany fancifully represent. I was astonished to find the Mississippi a dirty and muddy stream. On the 2d of June, I came to St. Louis, and found there a German preacher, not very well satisfied with his calling, and not disinclined to relinquish it. I preached several times and went on horseback to visit the Germans who are scattered here and there in the country. I heard complaints and praises of America; held divine service in several places, and baptized children, and returned after fourteen days, of the most burning heat, which often made me fear I should swelt down from my horse. The heat continued so powerful three days, that it was scarce possible to live on the Prairies. The air quivered, and a continual glitter was before my eyes, while there was not the slightest breath of air. The community at St. Louis wished to have me for their preacher. I was not disinclined to this, for St. Louis is the metropolis of the West, and the place of resort for many Germans, and a Protestant preacher who is earnest, and faithful to his calling, seems to be necessary here on account of the great power of the Catholic church in the place.

St. Louis is the seat of a Bishop, and has one of the most beautiful churches in the United States, which bears the name of 'the Cathedral' and according to credible accounts, cost over one hundred thousand dollars. A Jesuit College, called 'the St Louis University' numbers two hundred and thirty pupils, and a new college is to be built this year. The Monks and Priests expelled from Spain, find a secure place of refuge, and a wider field for their labors in the State of Missouri. If light should extend still farther in Europe, and Austria and Italy should follow the example of Spain,—the chair is already prepared in which the perplexed Pope may sit down. The Catholic Priests are so zealous here, and the means they adopt to extend and confirm their power are so vile and disgusting, that the Protestant sects cannot fail to watch the increase of Catholic power with argus eyes. Here the same scene will be acted over again, which two hundred years ago was played in Germany, and I have the firm conviction that soon or late a formidable religious war will break out in America.

The former preacher, a Hessian who was educated at Grisson, and may have passed his examination as a candidate very well, gave up his office and I entered upon mine. He who formerly as a preacher, provided for the soul, now only takes care of the body. He who hitherto proclaimed the gospel, the word of life which makes us free, now keeps a wine, brandy, and beer-shop, and makes the worthy Germans slaves to their sensual lusts. He who formerly had made known the highest and holiest which man has in this life, even faith in God, and him whom he hath sent, now makes his jest of it, and has become a free thinker.

Before all it was necessary to have a school for the German children, which were growing up like the trees in the wild woods. I began to hold a school with the boys, whose parents came from Berlin, and my perseverance attracted more, so that at length I have fourteen children;—a small number for the large German population that is here, and a sad testimony of the state of our Germans, who joyful that they are freed from the disagreable constraint of the school in Germany, consider and treat their children simply as a branch of their business, and furnish abundant proof how much they misunderstand and abuse their golden freedom. To my parish,—which was not very strong when I took it, numbers are added every week: the Christian sentiment has been awakened and enlivened anew; church is regularly and well attended, and on the first day of Easter, I confirmed twenty four children, and the next Sunday one hundred and forty persons attended the Lord's Supper. At the ceremony of confirmation I had hymns printed,—perhaps the first instance of the kind in America—these were sung, to enhance the solemnity. Upwards of five hundred persons were present, many of whom could not find seats. During the ministry of my predecessor, the Germans had formed a plan to build a church. But since the subscriptions were not sufficient, and the minister, who here must take the lead in every thing—was dilatory and cared little if at all for the welfare of his parish, the project was given up. With the new preacher, the desire to have a church of their own sprang up anew. The subscriptions were made again, and men contributed according to their ability—many beyond it. We could only go so far however as to purchase a building spot for seven hundred and fifty dollars, and pay for it. When I entered upon my ministry I had made a solemn vow to make all efforts to build up a German Evangelical Protestant church in St. Louis. I did all that I could, and proposed to my parish that I would make a journey into the eastern states to claim the assistance of our Protestant brothers. The proposal was accepted, a preacher and schoolmaster was provided to take my place—for I would not leave my flock without a pastor and teacher,—and I set out on my journey. In this expedition—which did not show the Christian and brotherly feeling of the American Protestants in a very favorable light—I went to Cincinnati. There the vineyard of the Lord is great, and also the harvest—but the (good) laborers are few. The field which is here opened, is boundless, fruitful and unfruitful, stony and mellow, and the prospects which opened upon me here are not unpleasant. But the dependence we feel on our native land, in which we were born, bred and educated, does not allow me to suppress the wish to live, labor, and die there, and to be buried in my native land.

I would gladly give you a detailed account of the management of my parish; of the plan for forming an evangelical Protestant Synod; on the condition of the German preachers in this country; on the Lutheran, Reformed, Presbyterian and Methodist Synods; and the labors for the cause of truth and virtue; on the state of sects in general; on the mutual accusation and condemnation for heresy; on the divisions in the sects; on the unanimous opposition to the struggling power of the Catholic church; on Colleges and Seminaries; on societies for Temperance, Total Abstinence, and Abolition; on Tract, Bible, and Mission Societies; on the literature of Theology and Philology; on the reputation of the German Professors here, and on the present contest between light and darkness,—but the letter would be too long and would fatigue you. So I will leave these accounts for some other time.

Yours, &c. J. G. BUTTNER.

DR. J. G. BUTTNER'S SECOND LETTER to the Editor of the Kritische Predigen Bibliothek.

Oznaburg, Stark Co., Ohio, Jan. 8th, 1838.

At the end of October, 1837, I received your letter which was so agreeable to me, after it had travelled more than twenty seven hundred miles in America. The letter did not find me at St. Louis, but was forwarded to Pittsburg, where I was so fortunate as to receive it. It is highly delightful to me, especially in this *cold* and *stiff* country, to find that men yet dwell in the old land, who take a cordial interest in my weal and woe, and are concerned for me. My connection with the Society at St. Louis has been dissolved in a manner agreeable to us both. I have two parishes in the state of Ohio, one at Oznaburg, the other at Massillon. The latter was in the greatest confusion; controversy was the order of the day, as in most of the German Parishes in America, where every one wishes to take the lead, and govern after his own will, yet through my efforts, the members of the parish have been assembled and reconciled, and if the present harmony continues, Massillon bids fair to be one of the best of the German communities.

FOR THE REGISTER AND OBSERVER.

ADVICE TO A NEWLY-MARRIED MAN.

You now, no doubt, consider yourself the happiest of men. And you have *reason* to think yourself so. You have obtained that for which you have been seeking. It has been an object of your pursuit to find some one worthy of your affections, and calculated to increase your happiness. You have *found* the prize, and she has left her home, her family and friends, to share in your pleasures and sorrows. She has given to you her whole heart. On you now rests much, most, of her happiness. As the vine twining around the majestic oak, makes it a far more interesting object; while at the same time it acknowledges its superior height and strength,—so is the love of woman. Meek and confiding, she leans on him she has chosen for a companion. She looks to him as a protector. She expects from him, sympathy. Oh! if there is aught that is pure and heavenly on earth it is this sacred union of souls, this affection which knows no desire beyond the happiness of each other,—no wish nor pleasure in which both may not share. But in proportion as these feelings are ardent, these affections are pure and holy, so are they delicate and sensible to neglect. The heart that is barren of fond affections, feels an unkind *word*, but that which is full of confiding love, an unkind *look* will wound. Bear this then, constantly in mind; if you wish to keep the affections of her you have chosen, show her ever that she has your whole heart. True affection cannot be gained for nought. Friendship which truly deserves the name, is not caught with a golden bait, not lured with *one sunny smile*. 'Love, and love only is the loan for love.'

Most young females possess warm affections and know but little of life and its realities. They expect when they marry, to be in a state of perfect happiness. They think not of care or responsibility. They think only of being with one whom they love above all others. Shall this fond expectation be disappointed? Shall these affections be destroyed? Shall this devoted heart be crushed with all these bright hopes clustering thick about it? Ah no! It is the duty of the husband with a kind and gentle hand to *temper*, rather than with a *cold* hand to *chill* them. He must never allow that vulgar expression to prove true—'Courtship and marriage are very different things.' They should not be different. You may, and you ought to show to your wife all those endearing attentions which first arrested and fixed on you her affections. Never let her feel the difference between a lover and a husband, or rather be as much a lover after marriage as before.

It is often said, man is an active, restless being, full of excitement and pleased with all that is new. But if he is this, he is also a social and domestic being. You are actively engaged in business, and while you are so, are contented. You mix much in society, enter into public affairs of interest, and join, with others, in the familiar chit-chat on the topics of the day. But are you satisfied with these? Will these, and these alone, make you happy? They cannot. When the day, with its bustle and cares is over, you return to your own quiet fireside. And there you desire to meet one on whom much of your happiness depends. Do you wish your step to give her pleasure? Would you have her welcome you with smiles and receive from her, kind words? *Do you the same by her.* Do you wish your family well arranged? Are you desirous that prudence, order, neatness and good taste should mark its several parts? Make these cares a pleasure to her, by being yourself pleased when you see them well performed. She will, if before deficient, gradually acquire a habit of attention and consideration, as indeed they are eminently her *sphere* of *duty*.

When you chose a wife you did not probably think her *handsomer* than any other, or *more learned* than any other, or entirely *better* than any other. But you thought she possessed that union of qualities, that 'happy medium' which was best calculated to make you happy. Never fear to let her be sensible of this. Never let the fear of jokes or smiles, prevent your showing in the presence of others, that *your wife* is more to you than all others. A foolish fondness, an affected politeness, is indeed almost disgusting as we sometimes see it displayed by married people. And it is often to my mind an indication of a *want* rather than an *overplus* of affection. But there is a politeness that springs from the heart: there are attentions which a true interest and affection prompt, and these should never be neglected. Oh tell it not in Christendom that your affections are not inviolable. Common consent and the providence of God has made the husband superior to his wife. But it is not necessary to assert this superiority. If done, it tends greatly to lessen the affection of both. If your wife has proper views and feelings, she will show sufficient deference to your opinion—without being reminded of it. It is the distinguishing mark of civilized society, it is a peculiar excellence of Christianity, that woman is made the companion, not the slave and dependant of man. The time has gone by when women were thought to have no souls. In physical strength and active labor they must yield, but they may and often do possess as much firmness of mind and strength of purpose as the other sex.

In order then, to make your wife happy, yourself so, and your home pleasant to both, follow the dictates of duty and affection. Then she will have no desire to seek pleasures abroad. She will not desire the admiration of others, if she possess your esteem and love. She will not confide in *others* if she have your confidence. She will be ready to give up the allurements of gaiety and fashion, for the more endearing and enduring pleasures of quiet domestic happiness.

For the Register and Observer.

A SCENE IN A PRISON.

We have a scene presented to us in the sixteenth chapter of Acts, which is exceedingly beautiful and interesting. and from which we can learn much of the sufferings of the apostles in the cause of their ministry. It has often been remarked how insensible we become to many of the most striking passages of the scriptures from our great familiarity with them, and one strong argument for an acquaintance with the ancient languages is that thus we may be enabled to read the scriptures in a new manner, and with some of the feelings which the reading of them for the first time would give. But as most readers of the Bible cannot peruse it in the original, they must make up their loss by greater frequency of reading in the English. It is a fact well worth observing and which has often been observed, that, as our intimacy with the sacred writings is one reason of our dulness in perceiving their beauties, so a still greater intimacy caused by constant and careful reading will bring to view many excellencies, which had been entirely unnoticed by us. And thus it is that men and women, educated and uneducated, read and re-read the scriptures with an interest ever new and increasing.

The passage before us begins at the nineteenth verse of the sixteenth chapter, giving an account of the seizure of Paul and Silas. They are carried before the magistrates, accused of teaching unlawful customs and then are cruelly beaten. How severe this punishment by stripes was, we may learn from the thirty third verse. 'The keeper of the prison took them and washed their stripes.' The imagination, after being informed of this fact, needs no aid in hearing the lash and seeing the blood which followed its infliction.

The jailor, it is said, having received a charge to keep them safely, thrust them into the inner prison and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God. Notwithstanding their smarting wounds and the painful stocks they sang *praises*. We may well believe that they sang praises *for* the wounds and stocks, accounting themselves blessed in suffering for Christ. And the prisoners heard them.' Praise and prayer undoubtedly were strange sounds in that prison. Let us imagine the feelings of the criminals as they waked, one after another, from their deep sleep and heard voices echoing through their cells, breaking the midnight silence. Perhaps one, as he raised himself to listen, supposed that the hour of release had come, and that his fellow prisoners were shouting for joy. Another perhaps supposed that some frightful maniac was contending with his frightful fancies. Or perhaps all thought that the sounds which they heard were only the common oaths of the day renewed by night. But as they listen, each at length distinguishes the sounds; and who can say but what those words of prayer and praise rang in their ears through life? All sounds have ceased and perfect quiet reigns, but suddenly there is a great earthquake, so that the foundations of the prison walls are shaken. How must this night have seemed to all in that prison. They have just heard the strange sounds of prayer, and now they hear the earth echoing an answer. They spring from the floor or their hard beds, and each one finds himself free, for every one's bands were loosed. 'And the keeper of the prison awaking out of his sleep and seeing the prison doors open, drew out his sword and would have killed himself, supposing that the prisoners had fled. He heard the roaring of the earth as it shook the prison foundations, but, like most of us, dull in discerning the presence of the Deity, he could think only of infuriated prisoners bursting from their confinement. 'But Paul cried with a loud voice, saying, do thyself no harm, for we are all here. Then the keeper of the prison called for a light and sprang in and came trembling and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said—what? Their wounds were yet smarting and the blood drawn by the lash not washed off, and we might well expect that they could first request attention to themselves. But like their Master, who on the cross could forget himself to comfort the unhappy sufferer by his side, so they could forget their sufferings, to speak the words of salvation to the jailor. 'Believe on the Lord Jesus Christ and thou shalt be saved and thy house.'

How little is the soul dependent on outward circumstances, and how easily can it make all places holy. Paul and Silas, ever ministers of Jesus, converted their prison into a glorious church. How sad is it, that the church should ever be converted into a prison by the follies and sins of the professed followers of Jesus.

H. H. J.

THE BAPTISM.

A SKETCH FROM REAL LIFE.

It was in the afternoon of a cold winter day. The snow had been purely drifted over the plain that spread itself around the cottage of Mrs. Seldon. From the summit and sides of the hills that lifted themselves above the little valley it seemed to have been whirled and wreathed in high and dangerous drifts about the house. Now the wind was hushed, and the sun broke from the clouds. Serene and quiet lay the untrodden snow, as if a storm had never swept across its dazzling surface. As I left the village, and urged my way towards the cottage, I saw the curtain lifted from the window, and presently the door was opened, and the old nurse gave me a cordial welcome. 'We feared you would not come;' and she added, in a hushed tone, 'to-morrow it would have been too late.' I had not time to answer, for she quickly led the way to the little room where the widowed mother lay. The racking pain had left her, and her face was kindled with joy—not of earth—as the sun shone upon it. Near the bed was a table, upon which a white cloth had been spread. A basin of water stood upon it, and a Bible lay near. Two children, bright and gentle, stood by the nurse, gazing silently upon the sweet face of the mother. I went to the bedside and spoke to her in a low tone. 'Yes I have strength,' she whispered. 'I have done with earth—earthly ties are sundered,'—and the flush deepened on her cheek as she cast her eye upon her children. 'I have committed my orphans to God. I have loved them beyond life—but I have given them up. Now, sir, let the solemn ceremony be performed.' She called the children to her, and they bent their young heads, as we all kneeled in prayer. Her right hand rested upon that of the oldest, and with the other she clasped the little round arm that lay across her breast. She closed her large dark eyes, and her lips moved—moved in earnest prayer. Then, clasped hand in hand, the little ones came and stood by the table. Beautiful and simple as the baptismal rite always is, it was peculiarly touching and beautiful in that room of death. A dying mother then gave her children to God. When the children returned to their mother, she pressed them to her bosom—kissed them—and asked God to bless them. 'Mother,' asked the eldest, 'has the water made our hearts clean?'

'God cleanses the heart, my child. When your mother is dead, remember this—*she gave you to God.* You are no longer mine, but his.'

'I am glad, mother, because God will be your father, too; and, mother, if you live with God, and he takes care of sister and me, then he can tell you when we are good, and that will make you happy.'

A peaceful smile passed over the pale, languid features of the mother, as she pressed again her children, and exclaimed, 'God bless you my precious ones!'

Death, whatever may be our preparation, comes unexpectedly at last, and between the rising and setting of that day's sun, a life of devoted piety was quietly closed. There was a long silence around the bed of death, and beautiful to those that stood about was the face from which anxiety and sorrow had for ever departed, now reposing in everlasting rest. As her pale cheek flushed, and her eyes kindled with the last glow of life, her voice was earnest in prayer for her children, and her last words heard distinctly by us all, were, 'Into thy hands I commit them.'—*Sabbath School Visiter.*

LOSERS OF SOULS.

All they who wrong others to enrich themselves; all that rob upon the highway, pick pockets, or break open houses; all that forge deeds, forswear themselves, or suborn others to do so in law suits; all that willingly cheat, defraud, or overreach their neighbors, in buying or selling their goods; all that pilfer and steal or so much as withhold and conceal what they know belongs to another; all that are able, yet will not pay what they owe, but lie in prison, or hide themselves, or at least pretend they cannot do it; all that smuggle the king's customs, or corrupt his officers, and by that means keep to themselves what the law hath made due to him; all that refuse or neglect to relieve those of their relations or others, which are really in need, and so withhold from them the maintainance which God hath appointed for them; all that oppress and gripe poor workmen in the wages which are due to them; all that work upon people's necessities, and extort from them more than the laws of the land allow of; all that follow such unlawful trades as tend to the corrupting of youth, and to the nourishing of vice and wickedness in the world; all that by false weights or measures, by lying, overreckoning, or by any trick, impose those they deal with; and all that are conscious to themselves that, by these and such like unlawful ways, they have got other men's money, goods, or estates in their hands, and yet will not restore them again to their right owners as far as they are able: these all as plainly lose their souls for this world as if they should make a solemn contract or bargain with the devil that, upon condition they may have such and such things at present, he shall have their souls forever; for so he will, and leave them in the lurch too: he will serve them in their own kind; as they cheated others, he will cheat them, and put them off with nothing but dreams and fancies, instead of the great profit and advantage they expected.—*Bishop Beveridge.*

[From the Sunday School Journal.]

OLD STORIES.

In continuing my excerpts from Herodotus, I would place the next extract under the head of

An Emblem of Covetousness, which might serve as a vignette for Harris' Mammon.

The Alcmæonidæ were always among the most distinguished characters of Athens; but Alcmæon himself, and Megacles, his immediate descendant, were more particularly illustrious. Alcmæon, son of Megacles, received with great kindness, and obliged by many services, those Lydians whom Crœsus sent from Sardis to consult the oracle at Delphi. On their return they did not omit to acquaint Crœsus with his benevolence: he instantly sent him to Sardis, and presented him with as much gold as he was able to carry. To improve the value of this gift, Alcmæon made use of the following artifice:—providing himself with a large tunic, in which were many folds, and with the most capacious buskins he could procure, he followed his guide to the royal treasury; there rolling himself among the golden ingots, he first stuffed his buskins as full of gold as possibly he could; he then filled all the fold of his robes, his hair, and even his mouth, with gold-dust. This done, with extreme difficulty he staggered from the place; from his swelling mouth, and projections all around him, resembling any thing rather than a man.

A note of Beloe's, the English translator of the old historian, may here be introduced as furnishing

An Emblem of Luxury.—The effeminate softness of Smindyrides is twice mentioned by Ælian in his Various History. He complained, after sleeping on roses, that he had got tumours in his body from the hardness of his bed. Seneca, in his Treatise de Ira, had evidently in his eyes the above passage of Ælian; but he says that Smindyrides complained of the roses being doubled under him.

And the fate of pilot in the annexed anecdote may furnish

An Emblem of the Man who gains the world and loses his Soul. It is said that Xerxes, leaving Athens, came to a city called Eion, on the banks of the Strymon. Hence he proceeded no farther by land; but intrusting the conduct of his forces to Hydarnes, with orders to march them to the Hellespont, he went on board a Phœnician vessel to cross over into Asia. After he had embarked, a heavy and tempestuous wind set in from the lake, which, on account of the great number of Persians on board, attendant on Xerxes, made the situation of the vessel extremely dangerous. The king, in an emotion of terror, inquired aloud of the pilot if he thought they were safe. 'By no means,' was the answer, 'unless we could be rid of some of this multitude.' On this Xerxes exclaimed, 'Persians, let me now see which of you has an affection for his prince; my safety it seems depends on you.' As soon as he had spoken, they first bowed themselves before him and then leaped into the sea. The vessel being thus lightened, Xerxes was safely landed in Asia. As soon as he got on shore he rewarded the pilot with a golden crown for preserving the life of the king: but as he had caused so many Persians to perish he cut off his head.

Some of your youthful readers may be profited by seeing how those were regarded in the times of manliness in Greece, who gave their attention to such arts as dancing and grotesque feats of agility.

The Dancer.—Clisthenes, the prince of Sicyon, having given notice that whatever Grecian should prove himself most distinguished by his accomplishments should be his son in-law, a number of candidates presented themselves. Among these was one named Hippoclides, who on account of his courage and his noble family, was the first in regard of Clisthenes.

When the day arrived which was to decide the choice of Clisthenes, and the solemnization of the nuptials, a hundred oxen were sacrificed, and the suitors, with all the Sicyonians, invited to the feast. After supper the suitors engaged in a dispute about music, and in other general subjects. While they were drinking, Hippoclides, who made himself remarkably conspicious, directed one of the musicians to play a tune called 'Emelia:' his request being obeyed, he began to dance with much satisfaction to himself, though, as it should seem, to the great disgust of Clisthenes, who attentively observed him. After a short pause, Hippoclides commanded a table to be brought; on this he first of all danced according to the Lacedæmonian, and then in the Athenian manner: at length he stood on his head, using his legs as if they had been his hands. The two former actions of Hippoclides, Clisthenes observed with great command of temper: he determined not to choose him as his son-in-law, being much offended with his want of delicacy and decorum; but when he saw him dancing with his feet in the air, he could contain himself no longer, but exclaimed, 'Son of Tisander, you have danced away your wife.'

[From the Monthly Miscellany.]

MORAL INFLUENCES OF A BUSY LIFE.

In speaking of the moral influence of a life of virtuous and busy activity, we need not stop to illustrate the obvious truth that a busy life is a happy life, and that industry is one great element and spring of contentment and cheerfulness, since all know that he who has nothing to do has everything to suffer, and in addition to the real evils of life, must undergo those of a diseased imagination and a mind preying upon itself—nor the yet more obvious truth that a busy life is a safe life, and that diligence is one of the great guardians and defenders of virtue, since we know, that he who does not employ his mind with some kind of labor, will soon have to gratify his passions with some kind of excitement; and that he who is not occupied with his duties, must soon become the slave of his follies. But we would rather point out its influence upon some particular virtues and qualities. It has a beneficial influence upon the benevolent sympathies and affections. The common, but we apprehend, mistaken opinion upon this point is, that it tends to deaden these sympathies and check these affections; that it hardens and narrows the heart; that men become cold, calculating, selfish, amidst the strife and turmoil of business; we do not believe this. We are rather of opinion that that perfect acquaintance with, and thorough knowledge of the world, which is obtained by a life of constant, active business, is more efficacious in expanding the heart and softening the affections to sympathy and benevolence, than all the lonely musings and solitary rambles which sometimes gild with the name of philanthropy, what ought to be called selfish sensibility; abundant facts we apprehend might be brought to bear testimony to the position, that men are selfish and grow selfish in proportion as they are secluded, and are benevolent, disinterested and sympathising, in proportion as their connections and intercourse with the world are enlarged and multiplied—one would not go to the hermit for an example of benevolence, nor seek in him a fulfilment of the command that we love one another. He may be a devout man in his prayers and meditations, but from the very nature of the case, he is a thoroughly selfish one in his life and conduct. We have heard the opinion expressed also, by those whom experience and knowledge gave weight and authority to their judgment, that the active business men, those who are representing in person the enterprises of commerce, and toiling mid-way in the path to wealth, are generally more benevolent, more quick in their sympathies, more generous in their bestowments, more ready to meet all the calls and claims of charity, than the retired capitalist, who at the small desk in the inner chamber of a solitary counting room, quietly manages and controls his millions of property. This opinion may be true or ill founded; but the position that a life of action and enterprising business, a varied and extensive intercourse with the world in the duties and cares of an useful occupation, tends to quicken and call forth the benevolence sympathies and affections, is sound and true. For such a life causes men to understand more thoroughly, and to feel more keenly, the mutual dependance of each upon all, and to know more of the chances and changes, the vicissitudes of success and disappointment, of prosperity and adversity, to which all are exposed. If they learn more of the strength, they learn more also of the weakness of human nature, and can tell the necessity and the value of a kind word, and a timely aid. They learn to feel how much all possess in common, and how little any one, whether rich

or poor, high or low, can dispense with the help of others. The benevolent affections and sympathies, in common with every other part of our nature, grow and strengthen by use. He who has but little intercourse with his fellow creatures, has but little charity for them, because there are but few occasions on which his benevolent affections and sympathies are called into use and exercise. He is apt to judge them harshly and treat them rudely. His heart grows cold. He almost forgets that he shares in a comman humanity, and he often speaks of society as if he were not an integral portion of it, and of what society ought to do, as if the obligation did not rest in part on himself. It would be amusing, were there not deep shame and wrong in it, to hear how some men, retired from business and independent in their fortunes, speak as if they were separate and apart from the community, had no interest in the common union of society, were released from its common obligations, and had nothing to do in upholding and advancing the great interests of humanity. But the man who has a constant intercourse with all classes of society through his daily occupations speaks not thus, because he feels not thus. He takes a deep and tender interest in all that belongs to the welfare and honor of society. To him human happiness and human misery are not barren ideas, vague words, but lively images, living motives to generous sentiments and actions. To the general influences of religion and Christianity, are superadded the impulses of a living social sympathy and an interest in the common reputation of society. The extensive benevolent institutions and enterprises of every great city or town, are evidence that a life of varied and extensive business does not deaden, but cultivates and calls forth the benevolent sympathies and affections. These institutions may be ascribed to the greater wealth of such places; but the question returns, what gives this direction to that wealth, what guides and controls it, but the moral sympathies and affections of its possessors,—strengthened and called into action by their manner of life? A life of constant, active business has an invigorating intellectual effect. It is one of the best means of unfolding, it obliges us to unfold, all our abilities. It exercises, displays, and develops all the faculties of our minds, and thus helps to promote our real and enduring perfection, while it adds to our present and temporary possessions.

S. K. L.

For the Register and Observer.

Mr Editor,—I noticed in your paper two weeks since some just remarks on the treatment of the protestant Tyrolese, by Roman Catholics. I had read the article, to which you refer, in the London Quarterly Review with surprise—not only at the persecution for religious opinions, but at the severe and condemnatory style in which the Review speaks of the conduct of the papists. This Review is in favor of the high church party in England, and uncompromisingly severe upon all dissenters. Heretofore, it has been more ready to apologize for the catholics than for puritans, and independents. What it now says of the intolerant and persecuting spirit of the church of Rome must be supposed to be true and correct—for it has no prejudices against that church; but has had much to say of the levelling principles, the schism and heresy of all dissenters. There are some precious confessions, which deserve notice, with a lurking desire to justify the Episcopy of England for all its severity and persecutions against the puritans and others who disapprove her ecclesiastical system.

'The principles of the church of England, as asserted by *Laud*, can alone qualify for effectual resistance to either' dissenters or catholics. Now, who does not know, and who can forget, that archbishop *Laud* was a dishonor to the Christian church and name? That he urged King James and Charles I. to persecute the puritans with severity and cruelty? That he would not let the king rest till they were all deprived of their places and living; were imprisoned, or banished the kingdom; and even pursued with an arbitrary and intolerant hand, after many of them fled and came to this western wilderness? That in 1634–5, he attempted to set aside their first charter, which allowed liberty of conscience in the forms and modes of worship; and to have them directly under the power of himself and other high-church men, in all their concerns, religious and ecclesiastical, as well as political?

The reviewer says, in illustration of his assertion of Roman Catholic persecution and oppression of the inhabitants of Tyrol, who have lately professed the protestant faith—'More than four hundred harmless Tyrolese have been forcibly expelled from their homes and their possessions, simply because they refused to remain in the communion of Rome.' And was not this precisely the case, in the treatment of the puritans and dissenters in England two hundred and ten and twenty years ago, by *Laud* and his fellows of the Episcopal church? Did not our ancestors separate from the English Church, and come out from them, because they could not observe the forms and ceremonies by human authority, nor recognize the divine right of lordly bishops? If any doubt, let them read *Neal* and other writers of that or the following century.

It is most unfortunate for the Reviewer that the leading members of the church of England are chargeable with the same oppressions and injustice towards the puritans and dissenters who could not conform to, and therefore refused to observe the rites of the Episcopal church, as those recently executed against the dissenting people of Tyrol. He says, 'that the intrigues, efforts and open operations of *popery* show that it is still the same subtle, faithless, persecuting and relentless enemy, with which our fathers had to contend'—and that it is an error and will prove most injurious, 'to suppress (or deny) the great difference between the church of England and the church of Rome.'

The descendants of the puritans may well leave it to the episcopalians of England to settle the dispute between them and the Roman Catholics. But it may be well also, for the wise observers of the times, to notice these events and these confessions; especially, as there is strong and frequent evidence that the spirit of the English hierarchy, like that of the Romish, described by the Reviewer, is much as it was two hundred years ago; and that, where there is power, and the spirit of the age will allow it, all dissenters will be deprived alike of their political and religious rights and privileges.

If the temper and conduct of *Laud* was a true exemplification of the spirit of the episcopal church of England, then have dissenters much to fear even in this enlightened age of the world. If that is still the spirit of episcopacy where it is in alliance with the civil power, then may we join with the late Chief Justice Marshall in expressing our surprise, that the people of England can endure such a system as their politico-ecclesiastical establishment is.

In our favored land, we have indeed little to fear on this account. The intolerance and high assumed power of any church would not be endured, much less upheld and favored by our government. There are, however, sometimes indications of the old churches, which claimed all power and even divine rights, and the prerogative of infallibility, in former days in Europe, putting forth pretensions to be exclusively apostolic; and their ministers to be the true and only successors of the inspired apostles. And it may not be needless to guard against their encroachments, and to take to ourselves the armor furnished by the word of God, that we may be able to stand fast in the liberty with which Christ has made us free.'

B.

For the Register and Observer.

THE ALUMNUS AND MR NORTON.

This pamphlet of an Alumnus is wholly irrelevant. It does not so much as touch the question. Mr Norton's doctrine is that a revelation from God has been proved, and can be proved only by miracles.

A revelation is shown to be *worthy* to have come from God, in many other ways. There is a large class of presumptive arguments to this point. Mr Norton does not throw these out of the case nor in any way repudiate them, but allows the whole internal evidence its just weight. He only maintains that they are insufficient and *a nullity of themselves*—invaluable as coroborative proof.

Let the Alumnus prove the religion of Jesus to be sublime, pure, greatly surpassing all other religions, let him make out the strongest case he may of the character of Christ and the wonderful simplicity of his manner, and his doctrine—and what has he done? Has he made Jesus any more a divine teacher, any more a messenger from God than Epictetus or Seneca? Can any excellence of doctrine or character make Jesus a messenger from God in any sense which would not make any wise or good man to be one in due proportion to his wisdom and goodness?

The Alumnus has a very different task to perform from that which he has attempted, before he can place the author of the address in the wrong. He must prove that the *moral character* of a man and *the excellence of his teaching* are sufficient proof *of themselves, without miracles*, of a mission from God, of the fact that he is the bearer of a special revelation;—not of a revelation and a divine mission in the sense in which every man may be said to have a mission and to be the bearer of a revelation—the sense of our modern spiritual Euphuists—but in the sense in which the terms are commonly employed. Till he has done this he has done nothing, and this he has not done.

Now if the Alumnus believes that Jesus wrought miracles and that miracles constitute *one* legitimate source of Christian evidence, I do not see that there is any ground for argument, or dispute between him and Mr Norton, nor why he should have felt himself aggrieved. They believe and think alike. To suppose or to maintain that Mr Norton has said, or intended to say that there are *no other* sources of evidence beside miracles, is greatly to misapprehend or misrepresent the letter and spirit of his discourse and all his former theological writings. If he used the term *only* in this relation it has been evidently in the sense of *chief*, or principal. Miracle is the proof of Christianity *above and before all other proof*. To suppose him to have employed it in any other manner is to trifle.

Take the case—in illustration—of an envoy from a government to a distant province. When you have proved him to be a man, to be a good man, a wise one, to bear a sensible message, one suited to the circumstances of the people, such an one as they might have reasonably expected from such a government &c., you have made out points which it is very necessary to make out; but it is all nothing and less than nothing if you can not show in addition that he brings with him his proper credentials, a letter or a signet; or, if in some similar way you cannot prove that he is clothed with the authority of the government. Of this there must be some *sensible* proof. His declaration is not enough—his character is not—his message is not. His letter or signet *is* enough—*supported by his character*. This shows it to be no forgery. Neither kind of tesitmony is alone sufficient; each needs the other.

ANOTHER ALUMNUS.

FOR THE REGISTER AND OBSERVER.

THE CAUSE OF PEACE.

This cause, as generally understood and prosecuted by its friends, has come to be pretty satisfactorily distinguished from the extraneous matters with which it was once so liable to be confounded. Its object is, not to reform every department of society or government; nor yet to determine whether Christianity permits one man to exercise any dominion or authority over another, or whether the taking of human life, or the use of penal or coercive measures is in any case consistent with the principles of the gospel; but simply to dissuade Christian nations from appealing to the sword for the settlement of their disputes. It contemplates merely the intercourse of states or governments. It is the antagonist of war; its whole object would be acomplished by the entire abolition of that custom.

How much already accomplished. It is somewhat difficult to determine this point with precision and certainty. Other enterprises measure their progress by the number of pledges obtained, or societies organized, or missionaries sent forth, or tracts and Bibles put in circulation; but, having few such indices, we are obliged to ascertain our success mainly by those changes in public sentiment and national intercourse, which are generally too gradual to strike the eye of common observers.

Every one knows, however, that such changes have been taking place for nearly a quarter of a century; and a mere glance at this period would discover a great advance since the commencement of specific, associated efforts in this cause.

1. Review, first, *the general peace of Christendom*; unbroken during all this period; but, during a little more than twenty years immediately preceding, she probably sacrificed 9,000,000 lives, and more than $30,000,000,000! the bare interest of which would suffice, were the war-system universally discarded, to defray all the expenses of government, common education, and the Christian religion, for the whole world, down to the end of time!

2. But mark *the change of popular opinion on this subject*. It is still bad enough in all conscience; yet the general tone among the better, more influential classes of society, is so materially changed as to render war far more difficult than formerly; and, should this process continue, it would ere long make it almost impossible for rulers to plunge their subjects in mutual bloodshed.

3. Look, also, at *the growing disposition to supersede war by a variety of pacific expedients*—negotiation, reference, mediation; substitutes that are fast coming to form the settled policy of the civilized world, and thus to undermine and demolish the whole war-system.

4. Remember, too, *the actual preventions of war*. I cannot now speak of Christendom at large; but the efforts and influences which together constitute the cause of peace, have already saved ourselves from three wars—first with France, next with Mexico, and finally with England. The public do not know, nor even suspect this; because they have looked at the results without stopping to inquire after the cause. Ex-President Adams said, that our efforts were undoubtedly the means of preventing war with Mexico; and it was mainly the public sentiment, created by the instrumentality of the friends of peace, that held us back from a bloody conflict with England and France. But for the cause of peace, unheeded as it is, we should probably have been at this moment wading through a fierce, disastrous war with the land of our fathers and brethren. Thirty years ago, it would have been inevitable.

5. Glance at *the influences now at work in favor of peace*, universal and permanent—commerce, travel, Christian and literary intercourse, the extension of popular governments, the progress of popular improvement, the power of the press and the pulpit, the diffusion of intelligence on this subject through society, all the enterprises of benevolence and reform, along with others too numerous to be mentioned.

Still it may be asked why no *more* has been accomplished;—a question of such importance as to deserve a separate discussion.

G. C. B.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 26, 1839.

MR. NORTON'S DISCOURSE BEFORE THE ALUMNI OF THE DIVINITY SCHOOL, HARVARD UNIVERSITY.

When noticing its delivery, we stated strongly our impression as to the superior character of this performance. Immediately after its publication, an answer was announced. Our desire is for truth on this, as on every important subject. We have kept, at least such has been our purpose, our mind free and open to receive new light and higher views. We would gladly renounce our present convictions, if we could by any assistance, gain better, more profound and satisfactory.

For this reason, we have refrained from saying any thing more, and waited for the answer. It is before us. We have read it, we trust, with candor. It expresses in an elevated style, many just and noble sentiments, to which we heartily respond. The writer has evidently nurtured his spirit from the springs of true life, and is warmed and moved by generous and high aspirations. In many places he wins our respect, in others we meet with something to regret. In what he says, and says so well, as to the sacred rights of the mind, he has our most cordial sympathy. It is not strange that many of us guard them with a quick, godly jealousy. We left all—broke away from many tender relations and associations—threw ourselves, with whole hearts, into the Unitarian ranks, *chiefly* that we might breathe unchecked, unquestioned, the air of mental freedom. We came not to embrace any set of opinions, but in the exercise of such powers as we have, to form our own; not tosubmit ourselves to the guidance of a new authority, but to cast off all authority, but that of reason, conscience and Jesus—not passively to receive, and tamely to utter the thoughts of superior individuals, but that we might think for ourselves, believing that a man's own spiritual activity, however feeble and deficient, will do more to regenerate and sanctify *him* than submission to another's, however true and powerful. We have labored, not to spread particular opinions, so much as to awaken in all men, the consciousness of individual responsibility, to beat down every obstruction, and lead them to the feet and bosom of Jesus. We look on efforts to establish doctrines, in undisputed sovereignty, to impart to the poor, narrow conceptions of man, the sacredness, the impressiveness of divinity, as the most miserable business done on earth. We have no system, but have pressed on all, the duty of working out each for himself, those ideas that can effect most to sustain him amid the conflicts of life, to clothe him with holiness and fit him for the society of heaven. We deem this spirit, free, full, unconfined, the right arm of our strength—let it evaporate or suffer violence, we are utterly powerless. It is the only element of energy among us. It is the only touching, penetrating appeal we can make. It is the only word of power we can utter. It is our sceptre—our strong tower. Break this sword of the spirit in our hands and we are the most impotent sect on earth. Let our trumpet of freedom give a clear, full, certain sound—it is heard with joy and gladness. But let it give out a timid, hesitating, uncertain sound, derision comes upon us from every direction. So soon as we are expected to approach any views, measures or plans with implicit deference, a deep shadow spreads over us.

We do not dread diversity, but uniformity. We regard variety as evidence that the law of the spirit of life is working among us. To agree may be pleasant—but to be free is essential. To love and respect those, who think as we think, is natural, almost necessary—to love and respect those who think not as we think, is above nature—it is grace, heaven-born virtue.

We believe that every honest man is somewhat peculiar, original in his views. And we delight to be stirred and excited by peculiar modes of conceiving important truth. We therefore protest against every species of interference—the least appearance of encroachment on our mental rights. But let not this jealousy in regard to our freedom induce us to harsh and unjust judgments. We see no reason to doubt that the true spirit is yet unimpaired and strong among us. We are confident there is not among us an individual of any influence, that would if he could darken over our prospects, by any kind of assumption or dictation. Least of all would the respected and distinguished author of this discourse be guilty, of such folly and wrong. No one cherishes a deeper abhorrence of spiritual tyranny and servility—no one has done more to diffuse the sentiment through this community. He most anxiously cultivated it in the minds of his pupils. Nothing used so much to please him as expressions of manly independence. We are certain, he would rather perish in flames than that his superior gifts should be perverted to a purpose so unworthy, so impious. It surprises us exceedingly that any person can suspect him of a desire and design of this character. It is ungenerous and unjust.

It appears there is a difference of opinion among us, as to a certain relation of Christianity. But why should that circumstance disturb and trouble us? Uniformity is not of the least importance to us. We do not expect it—we do not wish it. Diversity is the fruit of our own doings and teachings. And shall we not eat it and be still? Have we, sown to the wind and shall we complain because we cannot reap perfect tranquillity? Have we, with continued, labored effort, raised a spirit, and will we tremble at the demonstrations of its power? We have insisted on fearless investigation and can we not abide the results? We do not believe the difference is great. For ourself, as we understand them, we embrace the maternal views of both these productions. And this we suspect, is the case with by far the greater portion of our clergy and people. One states one truth strongly—the other insists strongly on another truth. But if a few, misty clouds could be dispersed, we should see clearly, that there is no opposition between the two views, that both are pillars in the church of Christ. These writers are probably under mutual misapprehension.

But supposing the difference is great, shall we suffer it to become a fountain of bitterness? And will we drink of its waters and quench our mutual confidence and affection? Will we do what we have so loudly reprobated, suspect each others motives? Will we, in utter dereliction of our principles, disturb the harmony of our fellowship? Will we break the golden bowl, that has so long refreshed us? Will we loose, with excited hands, the silver chain that has bound us in beautiful brotherhood? It cannot be. It must not be. We are not so forsaken of divine grace. We did run well—and will we become stumbling stones to ourselves? Shall we show ourselves to the world, unworthy the calling wherewith we are called? In view of crowns as bright as ever rested on mortal brows, will we cease the pursuit, to gratify, to say the least, not the highest impulses? Will we afford materials for another shamefulpage in ecclesiastical history—a wreck of glorious purposes, for the friend of religious right and liberty, to sigh and weep over and then spurn? It cannot be. There is magnanimity enough, piety enough, benevolence enough among us to enable us to put away this unholy thing, to quench this pernicious flame, to crush the serpent's head. There is deep grief in the hearts of many—but this cloud will pass away and our sun again shine forth in mild, cloudless splendor. Knowledge is important—but charity is greatest.

And we do very unwisely to cool a single kindly emotion in defence of doctrines. It is akin to the folly of losing the soul to gain the world. Brotherly love we know is from God. But in regard to any opinion, we are very far from being certain that it is from God or contains any divine energy to fit us for his presence. Therefore let brotherly love continue whatever becomes of other things. We have a great deal yet to do—have no strength to spare. Let us not then waste our energy and above all destroy our peace, confidence, and affection, in doubtful disputations.

Let us each resolve that he will be true to his professions, and that he will do unto others as he would be done by—and every difficulty is at an end. If this subject must be discussed, let us do it in perfectly good humor. It may be for the benefit of us all to investigate it thoroughly. Why should we not take advantage of the interest now excited to form and disseminate definite views concerning the points involved in the subject? At another time we shall lay our thoughts before our readers—we trust in a manner not in the least offensive to them. And if any of our friends will be so good as to send us their views, however different, we shall, with pleasure, cause them to be inserted in the pages of this paper. And it may all be done without any loss of charity. If we were not so persuaded, never would we write another word or bestow another thought on the matter. Never may we be so unwise as to sacrifice those kindly dispositions, that edify, in defence or pursuit of that knowledge which so frequently puffeth up.

REV. MR HILL'S DISCOURSE.—Delivered at the Interment of the Rev. Aaron Bancroft D. D.

We have read this, in every respect excellent discourse with great interest and satisfaction. It is enough to say of it, that it is worthy of the occasion and the subject. Mr Hill, for many years, enjoyed the best opportunities of studying the character of his venerable colleague. He gives gratifying and satisfactory evidence, that he was capable of improving his opportunities. A mind like his could hardly fail duly to appreciate and venerate the beautiful and superior endowments and attainments of his departed friend and father. He must look back on this connexion with emotions of gratitude, that its pure and elevating influence was so long granted him. God bestows no privilege more valuable than that of free and intimate communion and fellowship with those of his servants, who are endued with an extraordinary portion of his spirit. This discourse should be widely spread, that the world may know what pure, disinterested, godlike men have here toiled, struggled, suffered in the cause of religious freedom. The brightest page of New England's history, will bear the record of their names and deeds. We most truly believe that, since the death of Paul, a nobler race of men, with more spiritual weapons, have not been seen on earth, contending for sacred rights, beneath the banner of the cross.

As heroic dust is confined within many a simple grave among us as rests under the proudest monuments of the old world. We need not go from our own shores to have awakened all that is lofty and divine in our nature. In obscurity, in poverty, amid depressions and reproaches, with unconquerable energy and unfaltering hearts, destitute of all armor but that of righteousness and the holy spirit, they fought the good fight for the liberty wherewith Christ had made them free, and came off conquerors. Let their memories be hallowed and their praise be kept alive in our churches. They labored not in vain. They sowed precious seed. It took deep root and the fruit begins to ripen. The plant they nurtured with so much anxiety and so many tears is becoming a great tree and the dews on its leaves are for the healing of the nations. Most deeply do we regret that one foul bird of distrust and discord should get within its branches. Have we not virtue enough to drive it from its ungenial lodgement, or to destroy its pernicious life? The mantle of prophets has fallen upon us. Will we rend or stain it? Will we garnish their tombs and injure the cause in defence of which they stood firm through so many evil days, and in promoting which they died? Let their silent, beseeching forms, move and rebuke us. Let not their spirits grieve over our unworthiness. Let us not do any thing to check the onward progress of that free, regenerating spirit they infused into this community. Let the remembrance of them drive from our bosoms every ungenerous, unworthy feeling, and inspire us with magnanimity. They bequeathed to us a most glorious work begun. Shall we not finish it, or shall we leave it to engage in profitless conflicts? May God in his mercy, give us grace, that we bring not on ourselves the reproach of retarding the progress of man's spiritual emancipation. Freeman, Worcester, Bancroft! Is it not sufficient honor to be united, in beneficent effort, with such men? Shall we not be emulous to be found meet to enter so goodly a company? Does not the faith in which they lived and died, deserve careful consideration? We can but wonder at the perversity and blindness of those, who can think of such men, without reverence, or speak of their religious views without respect! We cannot distrust the safety and divine efficacy of those simple doctrines, that sustained, cheered, adorned and exalted them. Our soil is barren, but our spiritual inheritance is inferior to that of no other people. Our skies are clouded and cold—but souls are ripened beneath them, and a moral heavens bends over us, bright and glowing. The north pours upon us his desolating blasts—but the spirit breathes around its most bland and enriching influences. Truly we are in heavenly places. Let us strive to fill them as becometh saints.

We shall quote largely from this discourse, but can give to-day but a single passage.

The Rev Dr. Bancroft is principally known abroad, and will be known to posterity, as among the distinguished advocates of religious freedom in New England. Mayhew, and Chauncy, and Gay led the way in vindicating the rights of the human mind—and he, above all others, with his contemporaries, James Freeman, and Noah Worcester, now gone to their rest, entered on their labors, and carried on the great work which they had begun. He was remarkable, beyond any man whom I have known, for his deep-seated abhorrence of every thing like mental slavery, and was jealous with a godly jealousy of every thing that might interfere with the mind's entire freedom. He believed that Christianity was intended to emancipate the soul, not only from error and sin, but from prejudice, from narrowness, from the fear of man; and to impart to it liberty to act, to choose, and to follow its convictions, wherever they might lead. And he entered upon the stage of life at a time when the great contest for civil freedom was going on—but when he thought that religious liberty was endangered. It is true the period had gone by when the cross, fire, faggots, the prison—those fearful arguments to which bigotry had so often resorted—could longer be used;—the body was free—but the mind still worked in chains; it was pent up and stifled, and could not move towards the truth without obstructions that almost crushed it. Men had so fenced religion around with creeds and confessions of faith that it could not be approached freely. Legal prosecutions had indeed ceased, but those quite as intolerable followed the slightest whispers of dissent from established dogmas. Not death, but that which the generous mind scarcely prefers to death—the censures and excommunications of ecclesiastical bodies—the blackening of a good name and the blighting of fair prospects—the altered tone and averted eye of former friends—constant vexations in social and domestic life,—these were the penalties paid for the love and earnest pursuit of truth. And the venerable man who lies before us, ever regarded the use of those in checking or intimidating the human mind, as an enormous imposition. He could not abide the intolerance which interferes with the soul's anxious inquiries after truth and duty. Nothing moved him so much. He esteemed civil liberty but a name, while the mind was not left free. He thought the social blessings enjoyed among us of but little avail, while this system of mental slavery existed, and he was ready to consecrate his life to its removal. In this cause he counted no sacrifice a hardship, and was willing to labor early and late, and with a zeal and perseverance which could not fail to be crowned with success. Nor did they. Blessed beyond most reformers, he lived to witness the fruits of his labors. They are before the eyes of the present generation; and they will be acknowledged by a grateful posterity. If there is now a shadow of Christian liberty in our own fair New England; if the different sects among us have learned and are learning more and more to respect each other; if the time shall come, as we trust it will, when they will strive together to promote the improvement and happiness of mankind, to build up and adorn the Church universal—for that we are indebted, in no small degree, to the late Dr. Bancroft, and the venerable men who were associated with him in the great contest for religious liberty.

HOLLIS STREET CHURCH.

As we are conscious of no desire but for perfect impartiality and justice in regard to this unpleasant affair, we shall, with equal cheerfulness, give place to communications from Mr Pierpont and his opposers. Knowing that many of our readers feel much interest in the subject and desire the whole truth, we shall lay before them the facts as they come to our knowledge.

Papers containing the following matters have been handed us.

Adjourned Meeting, Sept. 30, 1839.
Deacon SAMUEL MAY, Moderator.

After the organization of the meeting, Mr J. Crane, offered the following Preamble and Vote.

In reply to the communication of the Rev. Mr. Pierpont, of the 16th inst. which appears on record, and which has been published to the world, it isonly necessary *now* to say that the conclusion he arrives at, viz: that his zeal in the Temperance cause is '*the head and front of his offending,' is not true*; and against which conclusion we do now enter our solemn 'PROTEST.'

We fully believe, from the tenor and spirit of that communication that the breach is so much increased that there is no prospect of a reconciliation, and that while he is with us there will be no '*peace*' in which case our '*purity*' will be endangered'—therefore, with our sincere wishes for his future welfare.

Voted, that the Rev. John Pierpont, be and is hereby respectfully requested to take up his connexion as Pastor of Hollis Street Society.

The question being upon the acceptance of the foregoing; was decided by written ballot as follows:

Whole number	123
Yeas,	63
Nays,	60

A true extract from the records—
Attest, A. H. BEAN, *Clerk.*

Adjourned Meeting.—Oct. 7, 1839.
Deacon SAMUEL MAY, *Moderator.*

The meeting having been called to order and the proceedings of the last meeting read, the following communication from the pastor was read by the Clerk, and ordered to be printed, together with the vote passed at the last meeting.

Attest,
AARON H. BEAN, *Proprietor's Clerk.*

To the Proprietors of Hollis Street Meeting House.

Gentlemen—The doings of your body, at its last adjourned meeting, have been duly communicated to me by your Clerk, and are now before me.

In reply, allow me to say, *First*,

From the document before me, it appears that you have declared by a Vote of 63 to 60, that you do not approve, and that you will not sustain the principles of the entire freedom and independence of your pulpit, as those principles have been illustrated in my ministrations.

As, in my last communication to you, I said 'If I cannot stand in a free pulpit, I will stand in none;' I shall, therefore, till the present controversy is closed by a dissolution of our connexion, or till that vote is set aside, continue to supply my pulpit by such exchanges as I may be able to negotiate with my brethren;—believing that their services will, at present, be more grateful to you than mine.

I reply, *Secondly*, that, in my last communication, I professed myself prepared for the result of any action that *you* might feel yourselves prepared to take. By your second Vote 63 to 60 you ask *me* to take action. For that, I am *not* prepared. In my last, I proposed to you *this* alternative: 'If the individuals aggrieved are, still, a minority of the society, they may severally find relief by withdrawing themselves from their pews; and, if they are a majority, they may *seek* it by displacing me from my pulpit.' Your Vote, instead of displacing me, or taking a single step towards displacing me, respectfully requests me to displace myself. The Vote is, 'That the Rev. John Pierpont be, and is hereby respectfully requested to take up his connexion, as Pastor of Hollis Street Society.' That, in the first place, is not what I proposed to do; and in the second, it is what, of myself, I cannot do.

For, 1st. my connexion with you is the result of a mutual contract; a contract in which important interests and legal rights and responsibilities are involved; and, as it takes two parties to make a contract, so it takes two to un-make it. My connexion, as your Pastor, is one, therefore, that neither party, alone, is competent to 'take up,' or to break up.

And, 2dly you will do yourselves the justice to consider that, in this controversy, I am not the active party; nor, in my last Letter, did I propose to be. In this analysis of the parts of society, the people have put themselves into the active voice, while the pastor is thrown into the passive. The enterprize of displacing me from my Pulpit is yours. I have work of my own to do; and have neither the leisure nor the spirit to do yours. If, when you come to take yours actually in hand, you find it an enterprize of greater magnitude than you had supposed, while you looked at it from a distance, you will, surely, do me the justice to say that it is a work to which I did not invite you. If 'the rowers have brought you into great waters,' it seems to me that I am the last man into whose hand you should put the laboring oar, to bring you out.

Nevertheless, seeing that this controversy is not pleasant to me, and that I desire for my own sake, as well as yours, that it should be brought to an end as soon as it can be, with justice to the rights and character of both the parties; seeing, too, that we are, as yet, afloat upon the same bottom, and have a common interest in saving our ship from total wreck; I will cheerfully do what in me lies to save the ship, whatever may befal the crew.

To this end, then, we must, first, take an observation; that we may know exactly where we are.

As, in your movements against me, both last year and this, only the vague and general charge of handling 'exciting topics' has been brought against me, without any distinct and specific allegation of offence against any law of God or man, I was left to guess out, as best I might, the riddle of my transgression; or, to solve the mystery of my iniquity by means of such light as I could get from other sources. Doing my best, with my means, I came to the conclusion, and declared to you and to the world, in effect, that my zeal and efforts in the Temperance Cause was the 'head and front of mine offending.' This, in the Preamble to your last Vote, you distinctly deny; and, against the truth of this, my declaring of your annual parables you have entered your solemn protest.

Here, then, Gentlemen, we are at issue. In my Letter, I tendered to you this issue. In the Preamble to your last Vote, you have deliberately, publickly, and manfully taken it. This is the true issue in our case. It is now fully made up. It is ready for trial; and neither party to this controversy can proceed another step towards the final settlement of it, till this issue is fairly and finally tried. I am ready for the trial. I respectfully demand it. Let the party, that shrinks from it stand out before the world where, by so doing, he will place himself, in the judgment of Him who has said; 'Every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.'

In the proceedings that you instituted against me, a year ago, I forbore to tender to you the issue that

has now been tendered and taken. There are witnesses around me who know that 'to spare you' I did this; and that I then entered a dilatory plea, at the suggestion of others, rather than lay open to the world the case as it then stood. For more than six years, individuals of your body have been casting upon my spirit the weight of their rebuke. I have stood under the pressure, and have stood up, while it was the rebuke of individuals only, however heavy were the men that bore upon me. But now, that the weight of your Society, as a body, falls upon me, it shall crush me—it shall grind me to powder—or I will throw it off, forever.

My character, as a man it not as a Christian Minister, is my only livelihood. It will, probably, be my only legacy to my children. Your censures cast upon me, are matters of record in the books of your Society. So shall be,—if I can get it there,—the award of an impartial tribunal, passing its judgement upon your course and upon mine. If *that* condemn me, it shall be a condemnation that neither I can take off while I live, nor my children when I am dead.

As to the bar to which this issue between us shall go up for trial, it is obvious that, as no one is allowed to be judge in his own case, we must agree upon some competent tribunal;—competent alike in the talents and impartiality of the men that compose it. Nothing but the decision of such a tribunal ought to be satisfactory to yourselves, or will be so to me or my friends. If, on this point, you concur with me in opinion, and will appoint a Committee of your body, empowered to make arrangements for a mutual council, before which you will carry the issue that is now made up between us, for trial and final adjudication, there shall be no backwardness on my part, and no unnecessary delay, at any stage of the proceedings, from the time that I receive the first communication of your committee, till the award of our mutual council shall have been carried into full effect.

Respectfully,
Your friend and servant,
JNO. PIERPONT.

Boston, 7th Oct. 1839.

Adjourned Meeting, Monday, Oct. 14, 1839.

Deacon SAMUEL MAY, Moderator.

The proceedings of the last meeting having been read, the Committee appointed to take into consideration the Communication last received from the Pastor, submitted their Report as follows:—

The Committee appointed on the 7th instant, to take into consideration the Communication of the Rev. John Pierpont, of that date, which relates to the difficulties existing between him and this Society, have attended to that duty, and beg leave to

REPORT.

That they regret exceedingly that from the stand he has taken, and the exertions he has made to mislead the public with regard to the cause of those difficulties, that it has become necessary to disabuse the public mind by stating facts, which might and would have been given long since were it not for a disposition to '*spare*' him.

It is well known that he was settled as our Minister with the understanding, as in like cases, that we should receive his undivided attention; having, as all will allow an unusually large salary, at least for those days—and while he confined himself to his ministerial duties it is believed that no fault was found;—but when his attention was drawn from those duties by the making of *Books*, and the manufacture of *Stoves*, and *Screws*, and RAZOR STRAPS—and by his entering into *every* exciting topic that the ingenuity of the fanatic at home, or the imported Mountebank could conjure up to distract and disturb the public mind, such as *Imprisonment for Debt*, the *Militia Law*, *Antimasonry*, *Phrenology*, *Temperance*, and last of all, and above all, the *Abolition of Slavery*, a question which threatens more than all else the destruction of our GLORIOUS UNION, it would be wonderful indeed if his people were made of such materials as to sit quietly and tolerate such *freedom*. We believe, that if the public were to decide the question, it would say, at once, that no man could follow all these occupations and attend, night and day, to all these subjects, and still be a faithful Minister of the Gospel.

It will be recollected by those who heard him, that in the last sermon he delivered previous to his departure for Europe for the restoration of his health, he admitted that his zeal and efforts in extraneous subjects, had nearly cost him his life; that he acknowledged the great liberality and kindness of his society in granting him leave of absence and raising funds for the accomplishment of his object, and stated unqualifiedly, that if God spared his life to return, *that* life should be devoted to his people. Of the manner in which that pledge has been redeemed his people can be the only judges. But further; as late as September of last year, in a communication made to a committee raised to confer with him upon his duties, he says, 'If I have entered too earnestly or too exclusively into a few topics that, from circumstances in which in these days we are all called to act, have become particularly '*exciting*,' to the neglect of others equally important and more peculiarly within my own province, it cannot be to my people a matter of deeper regret than it is to me; and I shall *faithfully endeavor to recall* all undue attention from the former topics, and confine to the latter what they may rightfully claim.' Perhaps '*decency requires*' that we should not say that this is 'a vagueness that may well serve as a model for a writer who studies rather to conceal, than to discover his real meaning,' but we *will* say it is either *meant* to be ambiguous or he has changed his mind,—for he now says he will stand in a *free* pulpit or none.

With regard to the published sermons to which he alludes, we will only say, and we say it without fear of contradiction, and we say it too without meaning to call his veracity in question, that they do not contain all that was delivered—nor can the public generally judge of the *excited manner* which often leads him to promulgate sentiments which he afterwards forgets he ever uttered.

We trust that the Society in Hollis Street, as a body, are too well known to make it necessary to vindicate their character against the charge of laying upon their Minister, without cause a 'heavy weight of rebuke.' That he has been often admonished it is true, and by '*individuals*,' who have been even more lavish in their contributions for his relief than in their admonitions for his reform; and which contributions were received without a *word of complaint* and without asking the question whether they were or were not obtained by, or were the fruits of '*felonious*' dealing.

To the proposition for choosing a Council we object, there being in our opinion nothing for such a tribunal to settle. Mr Pierpont, in his communication, under date of the 16th September last, says,—'It is for the Proprietors of Hollis Street Church, as a body, to say whether I shall, any longer, hold the place to which, as a body they long ago called me. Because it chose to do so, the Society, as a corporate act, asked me to come. When it shall choose, to-night *if* it choose—it will ask me to go.'

We have in respectful terms made that request, with which he refuses to comply. We are therefore left with the only alternative, of giving him a dismission, believing it to be our imperative duty, which we have been told we should always do '*regardless of consequences*.' The Committee, therefore, offer for consideration, the votes which are herewith appended. All which is respectfully submitted.

JOSHUA CRANE,
RICHARDS CHILD,
WILLIAM W. CLAPP, } Committee.

Voted,—That the Rev. John Pierpont, be and is hereby dismissed from the Pastoral care of the Society worshipping in Hollis Street, and that the connexion between him and this Society is hereby dissolved.

Voted,—That provided the Rev. Mr Pierpont acquiesce in the foregoing vote, a sum be granted him equal to his salary up to the first day of March next, which the Standing Committee are hereby authorized to pay.

Voted,—That the Standing Committee, and the Deacons of the Church be authorized to supply the Pulpit with suitable Ministers for such time and upon such terms as they may think proper until otherways directed.

Voted,—That the Standing Committee be empowered to call a meeting of the Society whenever they may think proper.

After the foregoing had been read, Mr E. Jackson submitted the following Minority Report.

The minority of the Committee, believing that there is but one proper course to pursue for those who wish to dissolve the connexion now existing between the Society and its Pastor, and that, that course was distinctly pointed out at the last meeting by the preamble and votes offered by Mr Boyd, and which are now before the meeting, decline offering any counter report for the consideration of this meeting, but content themselves with protesting as they now do, against the report of the majority of the Committee and the measures they recommend—leaving the responsibility of any such course with those who may choose to take it.

EDMUND JACKSON,
Oct. 14, 1839. JAMES BOYD.

After considerable debate it was

Voted,—That the two reports presented to the meeting this evening be printed, and that Three copies be left in each of the Pews.

Voted,—That this meeting adjourn for Four weeks from this evening, to meet at the usual place at 6 o'clock.

Adjourned till Monday evening, Nov. 11th.
Attest, AARON H. BEAN, *Proprietors' Clerk.*

THE FUTURE LIFE OF THE GOOD.

This is a very pleasing and we think useful little book. Its language is simple and beautiful, and its matter grateful to our best affections, and hopes. It makes not the least pretention to originality—but states feelingly and impressively those cheering and elevated views of the subject it discusses, entertained and cherished by the most spiritual and enlightened. The pieces of poetry scattered through it, are all very well—some of more than ordinary merit. The writer has happily avoided offensive positiveness and particularity, and modestly given us the mature fruits of a tender, refined and intelligent mind.

We think such reading and meditations may do much good. By defining our conceptions, of that world, which we are so soon to enter, they render its scenes and objects more real and strengthen our faith. As we reflect, clouds and darkness remove from the prospect. Light descends from God's holy mountains. A bow of glorious promise remains, ever visibly spanned amid the smiling serenity of the higher heavens. There is henceforth *substance* in the things hoped for. The regions of the blest are not wholly undiscovered. There as a high-way between the present and the future, over which we easily pass with confident steps. We walk the streets, look on the palaces, behold the joyous, bright throngs of the New Jerusalem, with lively emotions, that do not a little to fit us for an entrance into its holy abodes. Such reading too takes from the separations made by death much of their pain. Our friends have not passed into utter uncertainty and obscurity. Our sympathies follow them. Where they are, there we are also and behold their glory. We have a clear, vivid idea of the circumstances into which they have entered. We frequently visit them, sit down with them, discourse with them in the mansions of our father, and thus relieve the bitterness of that event, which consigned their forms to the dust.

It is by frequent, intense contemplation that the things that are unseen and eternal exert over us, as certain, as constant, as decided influence as the things that are seen and temporal.

We commend this book to our readers. It is published by Joseph Dowe.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. has recently, we are informed, been delivering addresses and forming Auxiliary Associations in Maine, with the view of affording aid to feeble societies and supporting missionaries in that state. A general interest in those objects was manifested in all the places he visited, and much was done towards effecting them. Sabbath before last he deltvered an address in the evening at Portland in the Rev. Dr Nichols' church to an uncommonly large and attentive audience. After which appropriate and deeply interesting addresses were made by the Rev. Jason Whitman and Rev. Dr Nichols, and a large Auxiliary Association was formed, composed of members from both of their societies.

INTELLIGENCE.

Destructive Fire at Mobile.—A disastrous fire, suspected to be the work of an incendiary, broke out at Mobile on the evening of the 7th inst. The following account of it is abridged from the correspondent of the New York Courier and Enquirer:

Mobile, Oct. 8.—Again has our ill-fated city been visited by a most destructive conflagration. A fire broke out last evening between 7 and 8 o'clock, in an untenanted house on the corner of Conception and Dauphin streets, which the unwearied exertions of the citizens for hours were unable to arrest. The wind was fresh from the east, blowing directly across the city.

The only water to be obtained was from the river, which was to windward of the fire, and as there were not enough of engines and hose to lead it around, the machines were entirely useless—in fact, scarcely twenty hhds. of water were thrown by all of them combined. To say how many houses and stores were destroyed is now an utter impossibility, but the devouring element has left twelve large blocks but so many heaps of burning ruins.

Every building within Conception street, on the east, Centre street on the south, St. Francis street on the north, and Franklin street on the west, is levelled with the ground.

Not less than 1000 persons are made houseless, and almost every article of their property destroyed, even after it was, as they thought, conveyed to a place of safety.

Another Fire at Mobile.—Accounts from Mobile of the 9th inst. announce another fire in that unfortunate city, which, although it destroyed comparatively few buildings, caused a much greater loss of property than the other; the buildings burnt being among the best in the city. The loss by this fire is estimated at 750,000. The correspondent of the New York Commercial Advertiser writes as follows:—

Mobile, Oct. 9.—Another conflagration last night. I wrote you yesterday about the fire that occurred the night before, when there were thirteen blocks of wooden building burnt, but last night the fire commenced in the third story of the Mansion House, which was totally consumed, as also the Planters' and Merchants' Bank, the new hotel of Hitchcock's, in Government street; all on Royal, between Government and Conti, to the old guard-house; all on Government, np to Robert's house; and all in front of the Mansion House. A great many more attempts were made to fire several other places.

Another Fire at Mobile.—Extract of a letter, dated Mobile, 10th inst:—

Last night the new Government street theatre and several dwelling-houses were destroyed by fire. We have this moment opened the vaults of the Planters' and Merchants' Bank, (they not being cool enough to open last evening) and find every thing in perfect order and safety.

The Fires at Mobile.—The Merchant's and Planter's Journal of the 11th inst. says:—'The actual number of houses burnt is not yet ascertained, but they are estimated by most persons at from five to six hundred. The loss probably, in the two fires, is fully twelve hundred thousand dollars. We have no authentic information as to the proportion of this covered by insurance, but are satisfied that a majority of the sufferers by the first fire were entirely unprotected. The district embraced by this conflagration, being beyond the fire limits and nearly all composed of wooden buildings, many of them old, the offices would rarely take risks upon them. In the fire of Wednesday morning, the loss of the insurance companies must be immense. The Mansion House alone had $67,000 insurance, and we suppose most of the other buildings were covered.'

An Honor to Human Nature.—We copy a paragraph from a late number of the Mobile Advertiser, in relation to the Samaritan Society at New Orleans. When it is remembered that Mobile at the time of the visit, was afflicted with the pestilence—that the dead and dying might be found in almost every street,—that many of its own inhabitants had hastened away in order to escape the contagion, the real benevolence of the act recorded on the part of the Samaritans, will be adequately appreciated. Such conduct must win the approbation of the better spirits of another world, and is calculated to elevate the character of human nature, even in the estimation of the most misanthropic.

'It is with feelings of pleasure and profound gratitude that we record an act of the purest benevolence and genuine philanthropy on the part of the 'Samaritan Society,' of our sister city, New Orleans. Hearing that there were neither physicians nor attendants in our city sufficient to wait upon the sick, they promptly despatched eight gentlemen of the society, and one physician, for the noble purpose of administering to the relief of the poor and destitute. The delegation arrived in our city on Saturday—presented themselves to the mayor—proffered their services, which were readily and gratefully accepted, and immediately entered upon their good work. Surely there is not a citizen of our ill-fated city, whose bosom does not swell with gratitude for such kindness, generosity, and disinterested benevolence, in this our time of need.'

A private letter from a friend in Mobile, dated the 18th inst., fully confirms the alarming newspaper accounts of the prevalence of the epidemic. The writer says that many die whom none ever visit in their illness, and such was the contagion among those who formed themselves into philanthropic societies, that they were obliged to disband. Our friends who went over yesterday have a wide field before them.—*N. O. Picayune.*

Benevolence.—True charity knows no bounds—genuine philanthropy has no limits. Our benevolent societies finding the sphere of their usefulness somewhat circumscribed in this city at present, (thanks to a merciful providence!) certain members of the Howard and Samaritan Societies have departed for Mobile, with a view of contributing their aid in administering to the sick and the dying. For such an act, any eulogium of ours would be a poor remuneration. He who registers the good and the evil deeds of men, can alone repay them for the truly charitable action.

The Howard Society sent one physician and two of its members.

The Samaritan Society sent two physicians and eight of its members.

Should philanthropy draw a still farther draft on our citizens, it will be duly honored.—*New Orleans Picayune.*

The friends of the Rev. Dr Wheaton, the Episcopal Minister of this city, have been much interested for his safety during the prevalence of the dreadful epidemic which has been desolating our devoted city. It will be gratifying to those of them who are absent, to know that notwithstanding he was entirely unacclimated, yet, as he had consented to take charge of the Church in this city, he determined to make this his home; and as he partook of the kindness of its citizens in the days of their prosperity and happiness, he would never desert them in the hour of distress, disease, and death. That he has remained constantly at his post, discharging, without fear or hesitation, all the duties of his station—visiting the sick, relieving the distressed, and performing the last sad offices of humanity over the tomb. Amidst all the disease which has been poured upon us by the destroying Angel, he has been preserved, and never enjoyed better health in his life.—*N. O. Bulletin, Oct.* 10.

Norwich and Worcester Railroad.—This road is entirely graded fifty eight and an half miles. 'A locomotive now runs 33 miles from Norwich, and could run 11 miles from Worcester, (to Oxford.)

The iron and timber for the whole line purchased.

The contract for the entire superstructure made, and in the course of rapid execution.

About fifty miles will be completed on the 1st of November, and the remainder before December.

The plans for depots at Worcester, and the union of the two roads, are made, and the buildings will soon be erected. At Norwich, and some of the intermediate stations, the necessary contracts are made, and some of the buildings erected.'

It appears by a statement of the Directors, that all the contracts necessary to the completion of the road, with buildings of every kind, locomotives, passenger and freight cars, entered into, and in the course of execution.

It unfortunately appears also, that the embarrassments of the country have so affected the stockholders, that the late assessments on many shares remain unpaid. And to insure the continuance of the work, the Board has been compelled to forfeit the shares of all delinquents. These shares were advertised for sale, and disposed of at auction, in this city, on Wednesday last.

An inducement to purchasers, the following statement of the advantages of the road was made by the Board.

1st. It is a Railroad of the very best construction.

2d, It passes through a rich and populous country.

3d. The freight to be carried for more than 200 manufactories; the lime and plaster for agricultural purposes; the quarries of superior flagging and building stone—will more than pay every item of annual expense.

4th. As a line for local travel, (always the safest reliance) there is none in the United States that promises better.

5th. As a route between Boston and New York, it will receive a large share of the great and increasing travel, for the reasons, that, in point of time, it will be as quick as any other, at least, as pleasant, and certainly as cheap.

The cost of the road will probably not exceed $1,500,000, including land damages, depots, cars, engines, and every other charge.

Slave Trade.—Among the many slave vessels captured by English vessels of war, a late English paper mentions one, the Sierra del Pina, which was recently run on shore by the captain, and was captured after having been closely pursued by the schooner Pickle, for six hours. A part of the negroes were pitched into the sea and escaped into the woods with the crew of the vessel. On taking possession, 180 negroes were found on board, several in the most emaciated condition. She started from Africa with 225, and had been 98 days on the passage. Death, and those who escaped into the woods had reduced the number to 180.

The Aurora Borealis of Sept. 3d.—This phenomenon, as seen from London, was so brilliant that the fire engines, &c. were got out to extinguish it. The same in New Orleans. Distance say 5000 miles. Difference of latitude, 21 degrees. Difference of longitude, 90 degrees. The time of the first appearance of the phenomenon, allowing for difference of longitude, was about the same in London as here. Towards the latter part of the night, however, it there resolved itself into the form of shooting stars or at least, was accompanied with these messengers in vast numbers, much resembling, we judge, the splendid meteoric shower noticed in this country on the night of the 12th—13th of November a few years ago. This seems to establish the fact beyond a doubt, that the meteoric showers which of late have attracted so much attention in this country, are connected with electricity.

THE RAIL ROAD.—A spirit of the 'go ahead kind' seems to have taken possession of our Rail Road people lately. The rails are going down at a rapid rate, and the bridge is nearly ready for the superstructure. There now can be but little doubt that the cars will run to Exeter in November.—*Haverhill Banner.*

From Europe.—By the arrival of the steam ship Liverpool, at New York, English papers to Sept 21st are received. Our paper went to press at the moment of the arrival which prevented our giving the intelligence last week.

England.—The most important intelligence by this arrival is the unfavorable state of the weather in England—which threatens a serious deficiency in the harvest, and the reported protest of a large amount o the U. S. Bank paper in Paris.

Money matters in England are generally represented to be easier.

The bank of England had made a half yearly dividend of 3-12 per cent, after adding £84,000 to the surplus fund.

As to the affairs of the United States Bank, the accounts are very contradictory. Hottinguer & Co. had refused acceptance to some five or six millions of francs, about the 15 of Sept. Mr Jaudon immediately repaired to Paris, and some letters dated 19th say that Rothschild had accepted all the bills, and one we saw, says 'the stock of the Bank has nearly recovered from the shock.' The London papers of the 20th, are all however, in doubt about the matter. A gentleman, passenger on board the Liverpool connected with a great house in London, says that up to the last moment, the negotiation was open. Rothschild, he says, had agreed to accept the bills, on condition that Mr Jaudon, on returning to London, should furnish ample security. Mr Jaudon had returned to London, but whether he has been able to adjust the security was not known for certainty, and the matter, was discussed in this shape between him and other London gentlemen, up to the moment of his starting. The letters from London make all sorts of comments on this affair.

France.—The French government, according to the Commerce, has acknowledged the independence of Texas, and has entered into a treaty of friendship and commerce, which has been signed at Paris by M. de Pontois and the Texan envoy. 'It appears' adds the Journal, 'that the ability shown by M. de Pontois in negotiating this treaty has had an influence in procuring his nomination to the important post of Ambassador at Constantinople.

The National states that the treaty of alliance and commerce between France and Texas is not yet signed, and that the delay is to be ascribed to the omission in the draught of the treaty of an article stipulating for the freedom of conscience in favor of the French residents in that republic.

There had been serious riots at Rochelle and other French ports. The French government yielded and published an ordinance forbidding the exportation of grain.

Spain.—The affairs of Spain have at length come to a crisis. Maroto has gone over to the government party, and don Carlos himself, with his family, has fled to France, followed by about 3000 of his troops. His affairs are considered desperate, and the war virtually at an end.

Switzerland.—A revolution has been carried into effect in the Canton of Zurich—resulting in the overthrow and expulsion of the Executive and Grand Councils. The trouble was of a religious character.

Russia.—A widely extended conspiracy is said to have been discovered in a Russian corps on its march to Poland. Five hundred officers are declared to have been arrested at one blow, and others subsequently. Two hundred of them were confined in the dungeons of Warsaw and other places, and the rest were degraded to the ranks. The object of the conspirators was to seize a number of fortresses in Poland, and to stir up the Poles to a general insurrection while a large portion of the Russian armies was employed at the grand review at Borodino.

This same review appears to have been closely watched by the European politicans, and with a good deal of interest. The number of troops assembled was nearly 140,000, and the command was assumed by the Emperor in person, and subordinate commands were given to the heir apparent and the Duke of Leuchtenburgh. Doubts were entertained whether this great body of men was brought together merely for display, and it is rumored that orders had been given for marching a large portion of them to the southward. If these rumors were correct, however, it is probable that the orders were occasioned by the necessity of reinforcing the armies in Circassia, where the war was carried on by the insurgents with unabated courage and activity.

SCHOOL LECTURES.

The next lecture will be given at Tremont Hall, opposite the Savings Bank, on Wednesday, the 30th inst., at half past 3 o'clock, P. M., by Hon. Horace Mann. Subject—Punishments.

G. F. THAYER, for the Committee.

MARRIAGES.

In this city, on Wednesday morning, by Rev. Mr Winslow, Mr Benjamin A. Muzzy, of New York, to Miss Augusta M. D. French, of Boston.

On Thursday, Mr James Baxter, Jr. of the firm of Farnsworth, Baxter & Co. to Mrs Mary Ann Williams; Mr John Phillips to Miss Louisa Gilman; Mr Humphrey L. Snow to Miss Hannah F Bonney.

In this city, Amos Bancroft, M. D., of Groton, to Miss Eliza Deane, of Boston.

In East Cambridge, by Rev. J. D. Green, Mr Geo. Hyde of Newton, to Miss Rebecca D. Childs of E. C.

In Lexington, Oct. 17, Mr Jonas C. Wellington to Miss Harriet E. Bosworth, of Newton Upper Falls.

In Hingham, on Thursday evening, by the Rev. Mr Stearns, Mr Thomas T. Bouve, of this city, to Miss Emily G. Lincoln, daughter of Barnabas Lincoln, Esq. of H.

In Bennington, Vt., Oct. 8, Mr M. T. Sumner, of Boston, to Miss Georgiana S. Hubbell.

In Albany, Mr William P. Eastman, of Boston, to Miss Helena D., daughter of Mr Isaac Fondley.

In New York, Oct. 1, Mr Francis Trask, formerly of Boston, to Miss Helen Anderson, of N. Y.

DEATHS.

In this city, Oct. 19, Mrs Nancy R., wife of Mr C. B. Mason, 30; Mr Horace Derby, formerly of Charlestown, N. H., 27.

In this city, on Thursday, after a short illness, Mrs Ann Oliver, relict of the late Edward Oliver, 76.

In this city, Oct. 17, Mrs Sarah, wife of Mr Richard Gray, 43.

In this city, Dr Gamaliel Bradford, Superintendent of the Massachusetts General Hospital, 44.

In this city, Mrs Hannah, widow of the late Mr Joseph Cotton, 84.

In South Boston, 14th inst., Elizabeth S. daughter of the late Thomas Baxter, 20.

In Watertown, Oct 12, Mrs Fanny F., wife of Mr Horace Bird, 25.

In South Reading, of throat distemper, Oct 2d, Esther Ann, 2 years 9 months; 14th, Abigail Plummer, 10 years 6 months; 15th, Eliza Jane, 8 years 3 months; 19th, John Henry, 5 years—children of Mr James Eaton.

In Lunenburg, 9th inst. Mr Howard Sanderson, 23.

In Newburyport, Mrs Sarah, relict of the late Nathaniel Knapp, 74.

In Newport, R. I., Mr Nathaniel C. Ellery, 70.

In Lebanon, Con., Oct. 3, Mrs Sarah T. Williams, wife of W. T. Williams, Esq., and daughter of the late David Trumbull, Esq., 60.

In Berryville, Va., Oct. 6, Lewis Glover, Esq., formerly of Boston.

In Opelousas, La., Oct. 7, Mr Lowell W. Hartshorn, formerly of Boston, about 22.

In Mobile, Sept. 29, Mrs Margaret Griffin, formerly of New Hampshire, about 75.

In Mobile, Mr Thomas Wetherbee, formerly of Boston, 65.

UNITARIAN ADVOCATE.—For sale at the Office of the Christian Register, complete sets of the Unitarian Advocate. Odd Nos. supplied.

NEW BOOKS.—The Poets of America, with beautiful illustrations.
Combe's Lectures on Phrenology, illustrated.
Shakspeare and his Friends, 3 vols.
Father Butler and other Tales, 2 vols.
Nix Mate, 2 vols. by Rufus Dawes.
My Little Friend, by Mrs Gilman.
The Courtier of Charles II, 2 vols.
A Wreath for the Tomb, by Prof. Hitchcock.
Rollo's Experiments and Museum.
The Child's Drawing Book,
A New Home. Who'll Follow?
For sale by JAMES MUNROE & CO. 134 Washington street. oct 26

WORCESTER ON CONTENTIONS.—Causes and Evils of Contentions unveiled in Letters to Christians, by Noah Worcester, a few copies being the balance of the edition. For sale by JAMES MUNROE & CO 134 Washington st. oct 26

POETS OF AMERICA.—This day received 'Poets of America.' Illustrated by one of its painters, in 1 vol 12mo., beautifully bound, and for sale by JAMES MUNROE & CO. 134 Washington street. oct 26

AMERICAN ANNUALS.—The Gift, edited by Miss Leslie, 9 plates.
The Token, and Atlantic Souvenir, edited by S. G. Goodrich, 10 plates.
The Christian Keepsake, 8vo., edited by Willis G. Clarke, numerous plates.
The Gem, seven steel engravings.
The Literary Souvenir, 13 plates.
The Pearl, six engravings.
The Religious Offering, 10 plates.
The Violet, edited by Miss Leslie.
The Youth's Keepsake, for 1830.
The Poets of America, 12mo.
The above American Annuals for 1840, for sale to the trade and at retail, by JAMES MUNROE & CO. 134 Washington street. oct 26

CHEVALIER'S UNITED STATES.—Society, Manners, and Politics, in the United States, being a series of Letters in North America, by Michael Chevalier, from the third Paris ed. Just published and for sale by JAMES MUNROE & CO. 134 Washington street. oct 26

NEW BOOKS—Sacred Philosophy of the Seasons; illustrating the perfections of God in the phenomena of the year. By Rev. Henry Duncan, D. D., with important additions and some modifications to adapt it to American Readers. by F. W. P. Greenwood. In four volumes.
A Wreath for the Tomb: or extracts from eminent writers on death and eternity, with an introductory essay by Professor Hitchcock of Amherst College.
Just received, and for sale at the Tremont Stationary Rooms, 21 Tremont Row, by S. G. SIMPKINS. oct 26

NEW JUVENILE BOOKS.—Plants and Birds; illustrated with colored engravings. For young children. By a Lady. The Well bred Boy, or new school of good manners.
Rollo's Museum—Rollo's Experiments—Jonas's Stories—The Daisy, or cautionary stories in verse—The Cowslip or more cautionary stories in verse, new editions embellished with engravings from new designs—Mrs Hemans' Hymns for Childhood.
Just received and for sale at the Tremont Stationary Rooms, 21 Tremont Row, by G. S. SIMPKINS. oct 26

NEW WORK ON AMERICA.—Notes on the Society, Manners, and Politics, in the U. S. by M. Chevalier—visiter, to inspect the public works in the U. S. under the patronage of M. Theirs, Minister of the Interior of France. This day published by WEEKS, JORDAN & CO. oct 26

PAMPHLETS FOR THE TIMES.—Worth a Million—Three Degrees of Banking—Elinor Fulton—The Harcourts, at 25 cents each. A few copies of the last editions of three highly popular Tales, on Domestic and Political Economy, at WEEKS, JORDAN & CO. oct 26

SPLENDID ENGLISH ANNUALS FOR 1840.—The Belle of a Season: by the Countess of Blessington; splendidly illustrated from drawings by A. E. Chalon, R. A., under the superintendence of Mr Charles Heath.
Heath's Book of Beauty; edited by the Countess of Blessington; with beautifully finished engravings.
Heath's Picturesque Annual; by Leitch Ritchie, Esq., with fifteen beautifully finished plates.
The Keepsake; edited by the Lady E. Stuart Wortley; with twelve splendid engravings.
Friendship's Offering and Winter Wreath; a Christmas and New Year's Present.
Forget me-not; a Christmas, New Year's and Birth-day Present, &c. &c. This day received, for sale to the Trade and at retail, by CHARLES C. LITTLE & JAMES BROWN, Importers, 112, Washington Street. Oct. 26.

CHEVALIER'S UNITED STATES.—Society, Manners and Politics in the United States; being a series of Letters on North America. By Michael Chevalier. Just published and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington Street. Oct. 26.

NEW BOOKS.—Just published, Chevalier's Letters on the United States; Nix's Mate, a Romance, by Rufus Dawes; Shakespeare and his Friends, by Walter Savage Landor; My Little Friends, by Mrs Caroline Gilman; The Poets of America, illustrated by one of her Painters; Lectures on Phrenology, by George Combe; a Wreath for the Tomb; Drawing Book for Children; Canons of Good Breeding; Rollo's Experiments; Rollo's Museum; Jonas's Stories, and other new books. Just received by WM. CROSBY & CO. 118 Washington Street. Oct. 26.

ELEGANT LONDON AND AMERICAN ANNUALS.—The Belle of a Season, edited by the Countess of Blessington; The Forget-me-not, Friendship's Offering, &c. &c.; The Token and Atlantic Souvenir; Religious Offering; Christian Keepsake; Pearl; Youth's Keepsake; Rose of Sharon; Literary Souvenir; Poetic wreath; Lady's Annual Register &c. &c. &c. For sale wholesale and retail by WM. CROSBY & CO. 118 Washington Street. oct 26

PRIVATE BOARDING SCHOOL.
THOSE parents, who wish to give their children a thorough English Education, where they may escape the evils incident to city schools, are respectfully informed that Mr C. A CUMMINGS will take a few more pupils into his private boarding Academy at Quincy, Mass, if early application be made.
Refer to Rev. Messrs Whitney and Lunt, pastors of the Unitarian Church Quincy.
TERMS.—Board and Tuition $25 00 per quarter.
june 8 eop6mo

NEW TRACT.—Who was Jesus Christ? by George F. Simmons; being Tract 145 of the American Unitarian Association. Price 5 cents.
Just published by JAMES MUNROE & CO. Agents of the American Unitarian Association, 134 Washington street. oct 12

ELOCUTION.—The Subscriber continues to give instruction in Schools, and private lessons to Classes, and to Individuals.
A class of Boys, meeting weekly, on Saturday afternoon, is now open at Chauncy Hall, Chauncy Place. WILLIAM RUSSELL,
Boston, Oct. 2d, 1839. No. 6 Beach st.

CHAUNCEY HALL SCHOOL.—This institution will henceforth be under the joint care and management of the subscribers; they having this day associated themselves for that purpose.
T. C., Jr. has had the sole charge and instruction of the classical department of this school, for the last five years.
Arrangements have been made for fitting candidates for admission to advanced standing at the University, without interfering with the class exercises of the school. G. F. THAYER.
oct. 5. T. CUSHING, JR.

NEW ENGLISH BOOKS.—Asia Minor, by Charles Fellows, 1 vol, 8vo, splendidly illustrated.
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Oxford Bibles, fresh supply. This day received at TICKNOR'S o5

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Also Jones's Practical Observations on Diseases of Women, illustrated with cases and plates. o5

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The Future Life of the Good, &c. &c. Just received at TICKNOR'S. o5

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A WREATH FOR THE TOMB—or extracts from eminent writers on Death and Eternity, with an Introductory Essay and Sermon on the lesson taught by sickness, by Professor Hitchcock of Amherst. Just published and for sale at TICKNOR'S. Oct. 26.

JUVENILE AND SABBATH SCHOOL BOOKS.—A good assortment of well selected Juvenile Books, including the best, issued in New York and Philadelphia. For sale by JOSEPH DOWE, 22 Court Street. Oct. 26.

ANNUALS FOR 1840.—The Token and Atlantic Souvenir.
Friendship's Offering and Winter's Wreath.
The Gem and Christmas and New Year's Gift.
The Pearl, or Affection's Gift.
The Garland, &c. &c. &c. For sale by JOSEPH DOWE, 22 Court Street. Oct. 26.

THE FUTURE LIFE OF THE GOOD.—CONTENTS.
Contemplation of Immortality—Reunion of Friends—Land of the Blest—Society of the Blessed—Light of Immortality—Permanency of the Future Life—The Character unchanged by Death—&c. &c. &c.
'I felt, that however long to me
The slumber of the grave might be,
I should know him again 'mid the countless throng
Who shall bear their part in the seraphim's song.'
This day published, by JOSEPH DOWE 22 Court street. epist sept 28

THE MONTHLY MISCELLANY of Religion and Letters, edited by Rev. Cazneau Palfrey. Contents of No. 7, for October—Different Orders in Society, the appointment of God; Familiar Letters on Religion, No. 1; Western Missions; Can he murmur who can pray? Non-Reesistance; Mrs Grant of Laggan; Doctor Bancroft; Notices of Books; Intelligence, &c.
The Miscellany is published monthly, in numbers of 48 octavo pages each, beautifully printed, on new type, at $3 per annum.
The present number being the commencement of a new volume, a good opportunity is offered to those wishing to subscribe.
WM. CROSBY & CO.
oct 19 118 Washington st.

HARVARD COLLEGE CATALOGUE.—Catalogue of the Officers and Students of Harvard University, for the Academical year 1839, and 1840. Just published and for by JAMES MUNROE & CO. 134 Washington street. oct 12

BEAN'S ADVICE.—Bean's Advice to a Newmarried pair is for sale at the Office of the Christian Register, neatly bound in figured cloth. Clergymen supplied as usual at the lowest wholesale prices. august 24.

PRIVATE SCHOOL IN CHELSEA.
THE subscriber has the pleasure of informing his friends and the public that the Fall quarter of his school will commence on Monday 8 October.
He receives pupils of both sexes whom he is ready to instruct in the ancient and modern languages as well as the various branches of an English education.
A few more lads can be accommodated with board in his own family. He is permitted to refer to Rev. Dr. Tuckerman, Rev. Dr Parkman, Benj. Shurtleff, M. D. HORATIO ALGER.
sept 14

A Gentleman, a graduate of Harvard University, who has had some experience as a teacher, is desirous with his wife of taking charge of a school or seminary,—would prefer it of young ladies,—having no objection to a healthy situation *South* or *West*. The most satisfactory references can be given as to character and qualifications. Address 'M. B. S., Boston, Mass.' 5t o12

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45, and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in Water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.
Any one branch other than Music, $10 a quarter.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
Miss Young, teacher of Music, and two assistant teachers,

POETRY.

FOR THE REGISTER AND OBSERVER.

WHERE IS THE SPIRIT LAND?

Ye angel Dead, ye angel Dead,
We have called, but ye will not hear!
Why bend ye not from your starry bed
In your holy and love-lit sphere?
Why list ye not to the tones of love
That are borne on the balmy air?
Why come ye not, like the light-wing'd dove
At the voice of the low-breathed prayer?

They say ye have found a sweet repose,
In a pure and a peaceful clime,
Undim'd by the shadow of earthly woes,
Unscathed by the frosts of time.
Where beauty blooms in affection's bower,
Unswept by death's withering hand:—
Oh where is the home of the fadeless flower?
Oh where is that spirit land?

They tell us the loved and lost are there,
With the gleam of their silver shroud;
With brows unfurrowed by dreams of care,
Unmarked by affliction's cloud.
They tell us they wait to greet us there,
In a joyous and 'happy band'!
We watch—but we catch not their smiles so fair.
Oh where is that spirit land?

They tell us no farewell tear is shed
In the light of that changeless rest;
That the broken heart, and the aching head,
Are pillowed on Jesus' breast.
We shall feel the glance of a mother's eye,
And the touch of her angel hand:—
Is it far away in the deep blue sky?
Oh where is that spirit land?

Ye angel Dead, ye angel Dead,
We have called, but ye will not hear!
No beam from your own sweet home is shed,
No voices are wafted here.
Ye come not back on the moonlight gleam,
Or the sunset's rainbow glow:
Ye whisper not in the free bright stream,
As it winds in its gentle flow.

Ye angel Dead, ye angel Dead,
Oh, why will ye answer not!
Do ye slumber on, in your dreamless bed?
Are the friends of earth forgot?
No, no, ye will leave not your home so fair,
Ye will leave not the seraph band:
But an angel guide will lead us there,
We shall find the spirit land.

Waltham. L. B. T.

(From the Green Mountain Emporium.)

THE CITIES OF THE PLAIN.

BY J. G. WHITTIER.

'Away from the ruin! Oh hurry ye on,
While the sword of the Angel yet slumbers undrawn!
Away from the doom'd and deserted of God,
Away, for the spoiler is rushing abroad!'

The warning was spoken—the righteous had gone.
And the proud ones of Sodom were feasting alone;
All gay was the banquet—the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty. The air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful creatures moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of birds in some tropical tree.

For the shrine of the idol was lighted on high,
For the bending of knee and the homage of eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoffed at the name of the Lord!

Hark! the growl of the thunder, the quaking of earth!
Wo—wo to the worship, and wo to the mirth!
The black sky has open'd, there's flame in the air—
And the red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tune of love had been whisper'd along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons to blast and devour.

Down—down on the fallen, the red ruin rain'd,
And the reveller sank with his wine-cup undrained;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the Plain!

MIDNIGHT MUSIC.

BY MRS SIGOURNEY.

What maketh music when the bird
Doth sing its merry lay,
And the sweet spirit of the flowers
Hath sighed itself away?
What maketh music when the frost
Doth chain the murmuring rill,
And every song that summer woke
In winter's trance is still?

What maketh music when the winds
To hoarse encounter rise—
When Ocean strikes his thunder-gong,
And the rent cloud replies—
When no adventurous planet dares
The midnight arch to deck,
And in its startling dream the babe
Doth clasp its mother's neck?

But when the fiercer storms of life
Do o'er the pilgrim sweep,
And earthquake voices claim the hopes
He treasured long and deep—
When loud the threat'ning passions roar,
Like lions in their den,
And 'vengeful tempests lash the shore—
What maketh music then?

The deed to humble virtue born,
Which nursing memory taught
To shun the boastful world's applause
And love the lowly thought.
This builds a cell within the heart,
Amid the weeds of care,
And tuning high its heaven-strung harp,
Doth make sweet music there.

MISCELLANEOUS.

ORIGIN OF NEWSPAPERS IN ENGLAND.

In Lord Lyndhurst's speech, delivered lately at the second anniversary of the 'Newspaper Press Benevolent Association' in London, among other interesting passages was the following—

'It is a singular circumstance, and worthy remark that the first English newspaper, called the English Mercury, was published under the direction of that great statesman, Lord Burleigh, who was the first to observe the great moral effect it would produce. There were in circulation to a very great extent the most extraordinary descriptions of the Spanish Armament—a panic was beginning to spread among the inhabitants—Lord Burleigh, with views, showing his powerful and statesmanlike intelligence, adopted a mode of counteracting this by the strong moral influence of the press, and he published a newspaper in order to correct the misstatements which had been made, and to teach the country to confide in its own exertions and its own resources. This was the first appearance of a newspaper, and it was attended with consequences the most important, and with results the most favorable to the inhabitants of this island. All were aware of the fate of the Spanish expedition. [Cheers.] For some time the public press crept slowly on—it continued, indeed, to make advances, but it was not till fifty or sixty years ago, that it took these rapid strides which have brought it to its present commanding position. In 1821, there were twenty four million newspapers sold in Great Britain, and since that time the number has been vastly extended.'

The first appearance of the 'English Mercury,' at the epoch mentioned above, was in 1588. Newspapers had appeared in Italy, where they had their origin, some years before. During the war which the Republic of Venice waged gainst the Turks in 1563, the custom arose in Venice of communicating the military and commercial intelligence received by written sheets, to be read at a particular place by those desirous to learn the news, who paid for this privilege in a coin, not any longer in use, called Gazetta—a name which by degrees was transferred to the newspaper itself. The first newspaper published in America was the Boston News-letter. The second was the New-England Courant, issued also at Boston, by James Franklin, the brother of Benjamin, and it was in this paper that the young philosopher made his first essays in writing for the press. In 1827, the number of newspapers circulated annually in the United States was reckoned at 25,000,000. Since that time we know not that any estimate has been made which can be depended upon. It would in fact be almost an impossible matter to ascertain with any thing like certainty the actual number now spread monthly, weekly and daily throughout the vast extent of the Republic. It is very certain, however, that the diffusion of newspapers here is much more general than in Great Britain. Two considerations are in favor of this supposition; first, the cheapness with which they are published in comparison with the price of English newspapers; secondly, the republican nature of our institutions, which gives to a greater number an interest in public affairs—to which may be added, the superior general intelligence of the great body of our people.

Newspapers have become with us one of the necessaries of life. They are the beings of 'this breathing world' of business, politics, and literature. They constitute one of the most marked peculiarities of modern civilization, and like every other enduring growth, they have sprung up, the legitimate offspring of the wants and conveniences of society. The players are well nigh elbowed out of their vocation; for newspapers have become 'the abstract and brief chronicle of the times,' and suffice more effectually than the drama to give 'the very age and body of the time his form and pressure.' When a new town springs up, a newspaper establishment comes next after the tavern and blacksmith's shop. De Tocqueville, in his works on America, speaking of the western pioneer, who goes in the advance of emigration, says, 'he penetrates the woods with his axe, his Bible, and a file of newspapers.—*Baltimore American.*

FRENCH AND ENGLISH—A CONTRAST.

A man with an air half soldier, half mechanic, is seen loitering in chat with some neighbor, at the doors of the untidy abodes that, few and far between are scattered along the sides of the roads in France; or else a masculine, ill-favored looking woman fills up the doorway, cutting, with a large knife, a wedge of bread, that in color emulates the tint of her complexion; while a few sturdy, sallow-faced children, seem to bid defiance to the angry reproofs she occasionally bestows on them, for tormenting the long-leggod pigs, lanky dogs, and skinny cats, that unhappily fall in their way. How often have I, when travelling in the environs of some English city, looked with delight on the neat dwellings, and their trim gardens, redolent with flowers, that are thickly strewn by the road's side. The luxuriant growth of the flowers indicated the care bestowed on their culture; the dahliahs flaunted in all their gorgeous hues; and every autumnal garden guest bloomed so richly as to make one forget the roses they succeeded. The grass plots were green, and smooth as velvet; the gravel walks displayed not a single faded leaf, or weed, to sully their purity; and the ballustrades and railings, nay, the very walls that enclosed the pleasure grounds, looked as if they were washed every day. The brass knocker, plate on the door, and bell-handles, shone like gold, bearing evidence to the indefatigable zeal of the housemaid; and the bright panes of glass, and pretty flower-vases that graced the windows, were equally creditable to her care. In the window of one of these residences might be seen a staid and venerable matron, with spectacle on nose, anxiously looking towards the road for the arrival of her good man from the city, where he had been engaged in his daily avocations since the morning. It is the hour of his return; Betsy, the cook, has answered that the fish is boiled, the mutton done to a turn; and she hopes master will soon come. A gig stops at the door; a sleek well-conditioned horse who has drawn it seems to know he is at home; a steady looking lad, in a plain sober livery, jumps out and assists an elderly gentleman, with rubicund cheeks and protuberant stomach, cloth gaiters and closely buttoned great-coat, to alight, who looking at his watch, proclaims that he is five minutes later than the usual time, and inwardly hopes that the mutton is not overdone.

In the window of another dwelling, a youthful and handsoome woman may be seen, even more anxiously looking at the road than the elderly matron we have described. Her dress, though simple, is so tasteful as to bear irrefragable proof that its effect has been carefuly studied. A beautiful child, of two years old, is in her arms; and she glances from the window to the timepiece with something of impatience, as she notes that it is a few minutes later than the usual hour of her husband's return. Nurse, who stands in the back-ground, ventures to hint at the propriety of little master's going to bed; but the handsome mother declares he shall be kept to get a kiss from papa. Her cheek becomes more rosy, her eyes brighter, for a gilberry is driven rapidly to the gate; a prancing steed, down whose arched neck the dropping perspiration denotes the impatience with which his master has urged his speed, paws the ground, the reins are thrown over his back, ere the knowing little groom-boy can run to his head; and a tall, handsome young man springs from the vehicle, and rapidly rushes towards the house: at the door of which he is met by his pretty wife, around whom and his child his eager arms are soon wound.

A HINT TO HOUSEWIVES.

As greatly as we commend scrubbing, as promotive of cleanliness and of health—and loth as we are to check any tendency to tidiness in our wives and daughters, we do believe that scrubbing our floors with water is sometimes carried to a prejudicial length. Ventilation, or pure air, is the first requisite to health and comfort; and dry heat, though it is uncomfortable, is seldom unhealthy. But moist heat is the bane of health. When, therefore, the floors, or even the hearths of one apartment, are subject to weekly, or daily drenching, in order that they may look neat and cleanly, they must be unhealthy. Now a portion of this water is converted into vapor, in proportion to the temperature of the room; and unless ventilation be given to a dry external atmosphere, the inmates of the dwelling must suffer, in a measure, the evils that result from a marshy residence. One of the eminent surgeons of London, the late Dr. Taunton has declared that many an illness has been caused, and frequently death ensued, from sleeping in a bed room that had been scoured, and had not been thoroughly dried before its occupants retired to rest. The preventive of the evil, consists in scrubbing during the prevalence of a brisk dry atmosphere, when the windows of the room can be opened, or in using clean dry, or hot sand instead of water—a practice which is coming into use with high prospects of usefulness. Combe has furnished us with a good illustration of the advantages of using sand instead of water, for purifying inner apartments, in a letter which he has published from Capt. Murray, R. N. That gentleman commanded a ship of war on the West India station. While five other ships in company, lost from sixteen to fifty men each, not one of Capt. Murray's crew consisting of 150 officers and men, and though moored in the midst of a squadron, and having daily intercourse with the other ships—not one of Capt. Murray's crew died or was sick. He ascribed this happy exemption to the circumstance of keeping his ship clean and dry. 'Every morning the lower deck, cock-pit, and store rooms were scrubbed with dry holy-stones and hot sand until quite white—the sand being carefully swept up and thrown overboard.

The admonition which this fact affords, may prove useful to the master, as well as to the mistress, and should instruct him to keep the grounds about his house and outbuildings free from filth and stagnant water, and to avoid building in marshy situations, if he would avoid sickness himself and prevent it in his family.—*Cultivator.*

A BRILLIANT WOODLAND SCENE.

On the second day of my arrival (on Grant river, near Dubuque) it rained without ceasing, and there was no wind; so that there was little chance of sport. At night the weather changed suddenly, and severe frost ensued. On the following morning I went out soon after dawn to enjoy the fresh air, and the bright beams of a young sun. I never shall forget the beauty of that woodland scene. Every 'herb, tree, fruit, flower,' glistened with dew, and not only with dew, but with the rain of the previous day, frozen into the most bright and smiling crystals, reflecting, according to their forms, the various prismatic hues with which they were impregnated by the solar rays. Neither the pencil of the painter nor pen of the poet could convey a representation of the resplendent brilliancy of Nature's spangled mantle of ice on that lovely morning: the ancient forest looked like one of those great crystalline palaces, created by the fertile imagination of Ariosto; and a northern Armida might have made her bower among the fantastic yet graceful vines which hung from the spreading arms of the forest trees, every curl of their 'leafy tresses' terminating in resplendent icicles. I have seen in the court of the sovereign, and in some of the assemblies of British fashion, the brow, the neck, and the waist of beauty adorned with diamonds of inestimable value; shining and brilliant they were too—but oh! how far less bright and lustrous than those with which the humblest bush, or shrub was decked on this lovely morning by the icy breath of winter.

I could not help calling to my mind one of those passages in which the Divine Moralist and Legislator reproves the vanity of man: 'Look at the lilies of the field, they toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these!'—*Murray.*

THE ROBIN.—In the summer of 1835 a male robin in my garden became so tame that he picked up worms from the hand of the gardener; and in the middle of the day, when the latter took his dinner, he constantly attended for the purpose of obtaining a portion of it. Upon the knee of my wife I have frequently seen him alight, and take bread out of her hand as familiarly as if he had been tamed from the nest. To me he likewise became very much attached. He continued so during the autumn. One cold morning in the beginning of winter, as I was standing at the door of my house, having heard my voice, he immediately flew to me, and seeming to claim my protection, followed me into the parlor, and was quite at ease. I caught him and put him into my garret, in which during the winter he sang most delightfully. Being sorry to see him alone, I got for him a helpmate to cheer him in his confinement. About the middle of April I set them at liberty, and, to my surprise, a few days after I discovered a very neat nest which they had built. The outside of it was composed of the stalks of dried horehound, which I had suspended from the roof as a medicine for the cold, and the inside was lined with a few feathers and the down of the ragwort, which I had there kept for my bulfinch. It shows to what shifts birds have recourse when deprived of the proper materials for the construction of their nests. About eight days after this, whilst I was sitting in the parlor, my old friend flew in, and immediately recognized me.—*Weir.*

'The spirit of the law is all equity and justice. In a government based upon true principle, the law is the sole sovereign of a nation. It watches over its subjects in their business, in their recreation and in their sleep. It guards their fortunes, their lives and their honors. In the broad noon day and the dark midnight, it ministers to their security. It accompanies them to the altar and festive board. It watches over the ship of the merchant, though a thousand leagues intervene; over the seed of the husbandman, abandoned for a season to the earth; over the studies of the student, the labors of the mechanic, the opinions of every man. None are high enough to offend it with impunity, none so low that it scorns to protect them. It is throned with the king, and sits in the seat of the republican magistrate; but it also hovers over the couch of the lovely, and stands sentinel at the prison, scrupulously preserving to the felon whatever rights he has not forfeited. The light of the law illumes the palace and the hovel, and surrounds the cradle and the bier. The strength of the law laughs wickedness to scorn, and spurns the intrenchments of iniquity. The power of the law crushes the power of man, and strips wealth of unrighteous immunity. It is the thread of Dandalus, to guide us through the labyrinths of cunning. It is the spear of Ithuriel, to detect falsehood and deceit. It is the faith of the martyr to shield us from the fires of persecution—it is the good man's raliance—the wicked one's dread—the bulwark of piety—the upholder of morality—the guardian of right—the distributor of justice. Its power is irresistable its dominion indisputable. It is above us and around us, within us—we cannot fly from its protection—we cannot avert its vengeance.

'Such is the law in its essence; such it should be in its enactments: such too, it would be if none aspired to its administration but those with pure hearts, enlarged views and cultivated minds.'

PERSIA.—The king of this country issued orders in January last, that every family in one of the provinces should set out a thousand young trees. There are no forests in Persia except those which have been planted. The king also ordered that no beggars should be tolerated, except the lame, sick, and blind. This order is rendered necessary by the host of beggars which infest the country.

A GOOD HIT.—A clergyman preached in a small town, which he had visited in the course of his travels, having received no invitation to dine with any of the inhabitants, after exhorting his hearers in the strongest manner against being seduced by the prevailing vices of the age, said: 'I have preached against every vice but luxurious living, having had no opportunity of judging to what extent it is carried on in this town.'

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